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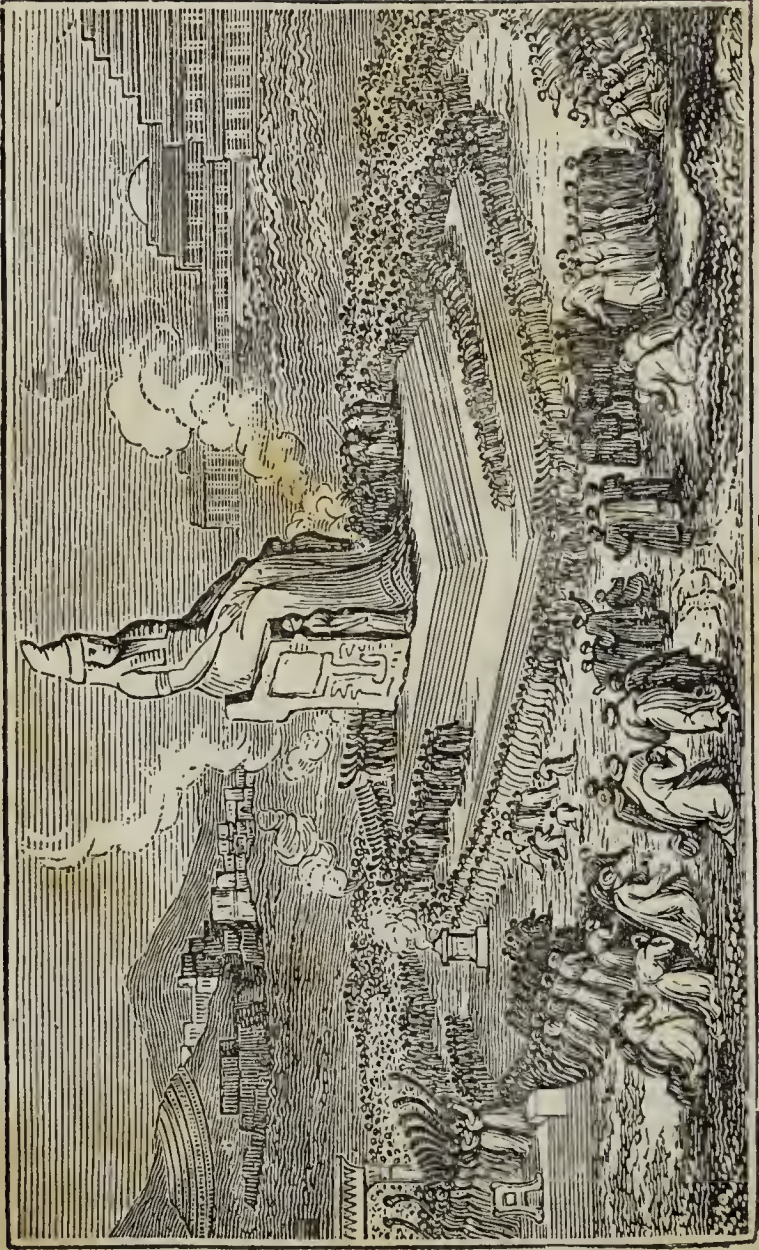
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THE
SCRIPTURE HISTORY

OF
IDOLATRY,

SHOWING
THE CONNEXION BETWEEN THE TRADITIONS
OF
PAGAN MYTHOLOGY

AND
THE BIBLE.

ILLUSTRATED WITH NUMEROUS ENGRAVINGS.

BY REV. J. F. BERG,
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OF PHILADELPHIA.

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P R E F A C E.

AN old historical miscellany in the German language, printed A. D. 1728, first suggested to the writer of the following pages the idea of a Scripture History of Idolatry. The work alluded to, amongst a variety of matter, highly useful to the Biblical student, contains a few pages devoted to the subject of which this volume treats. Although the German treatise is very short, being merely a statement of facts, it embodies no small amount of lore, which must have been collected at the expense of great research on the part of the compiler, if the number of old and

rare books, quoted in the margin, as authorities, be regarded as a criterion. This little volume contains all that was thought valuable in the German work, which has been used as the basis upon which the author has arranged his own materials.

With this acknowledgment due to himself and to the memory of Father "Johann Jacob Schmidt, Prediger zu Peest und Palow in Pommern," the author submits his book to the public, with the humble hope and prayer that it may, in some small degree, subserve his Master's glory. The topics discussed are believed to be of special interest to the habitual reader of the Word of God, and although the subject may be thought unusual, it is hoped that it will prove neither uninteresting nor uninstructional. Great simplicity of style was thought desirable, particularly when Bible narratives are intro-

duced; and these are interwoven with the subject in order to render it more attractive to juvenile readers, and lead them to search the Scriptures. No commendatory notice has been solicited from any quarter previous to the publication of the volume, because it is preferred that the work should rest entirely upon its own merits; if it is *good*, it *needs* no recommendation to sustain it; and if any thing *less than good*, it *deserves* none.

J. F. B.

Philadelphia, Oct. 18, 1838.



SCRIPTURE HISTORY

OF

IDOLATRY.

CHAPTER I.

OF IDOLATRY IN GENERAL.

IDOLATRY, or the worship of idols, is the act of ascribing to persons and things, properties which belong exclusively to God. It is an abuse of that knowledge of the existence of a Supreme Being, which all men possess, and which they derive, partly from the internal testimony of conscience, and (Rom. ii. 14, 15,) partly from the external evidence so abundantly furnished by the works of creation. (Rom. i. 20.) When the primitive inhabitants of the earth, in haughty defiance of the God of heaven, broke his bands and cut asunder the cords that bound them to

him, he left them to the dominion of their own folly—withdrew from them the restraints of that grace which they had contemned, and as a natural consequence, “they became vain in their imaginations, and their foolish heart was darkened—professing themselves to be wise, they became fools,” and the climax of their brutish folly was, that “they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and to four-footed beasts and creeping things.” (Rom. vii. 21, 23.) In short, they became idolaters.

Idolatry has been distinguished as *metaphorical* and *proper*. By *metaphorical idolatry* is meant that inordinate love of riches, honour, and sensual pleasures, by which the passions and appetites of men are made superior to the will of God.

Proper idolatry is giving the divine honour to another. Let me try to illustrate my meaning. Mr. A. is a wealthy man, and a member of the church of Jesus Christ. He attends the house of God very regularly on the Sabbath, comes now and then to the evening prayer-meeting, and the

weekly lecture, and may be seen at the communion table, whenever the Saviour invites his friends to eat and drink in remembrance of him. Mr. A. is amiable in his deportment, and his character for morality has never been called in question by the world—but, according to the Bible, notwithstanding his many estimable qualities, he is an idolater; for he loves money so much, and the cause of Christ so little, that he will let the poor heathen perish in their blindness rather than contribute a small portion of his substance to relieve their wants. Mr. A. loves money more than he loves Christ, and this being the case, stands charged in God's Word with the sin of covetousness, which the Holy Ghost condemns as idolatry; "Mortify your members, which are upon the earth—and covetousness, which is idolatry." (Col. iii. 5.) And, again—"No covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God." (Eph. v. 5.)

Or, to use an illustration which will be perhaps more intelligible to a child. Suppose you are passing by a garden, in which you see some delicious fruit—the trees hang their loaded branches down

to the ground—you look around you—no one is near and you are strongly tempted to climb the fence and indulge your appetite. You lay your hand upon the barrier, but something whispers, “Stop! you are doing wrong—no human eye may see you, but *God* is watching you!” You hesitate—appetite pleads—“It is only a little fruit, and if you take it, the owner will sustain no injury,” and you decide the controversy for the present, against conscience, and in favour of indulgence. You climb the fence and hurry towards the tree—you reach out your hand, and in spite of the loud outcries of your injured conscience, you break off the fruit and eat. In addition to the violation of the eighth commandment, which says, “Thou shalt not steal,” you have committed the sin of idolatry—you have broken the first commandment, “Thou shalt have no other gods before me,” (Philip. iii. 19.) *by making a god of your belly.*

Proper idolatry is the worshipping any work of God or man, such as the sun, or an image made of wood or stone. Such, for instance, was the idolatry of the Canaanites, who made images

of wood, to which they prayed and offered sacrifices. How abominable every kind of idolatry is in the sight of Him, who, amid the thunders and lightnings of Sinai, gave as the first great commandment, "Thou shalt have no other gods before me," may be seen by a reference to some passages in the Bible. David, speaking of the children of Israel, says, "They did not destroy the nations, concerning whom the Lord commanded them. But were mingled among the heathen, and learned their works. And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood. Therefore was the wrath of the Lord kindled against his people; insomuch that he abhorred his own inheritance," &c. (Ps. cvi. 34-40.) Indeed, the whole history of God's chosen people is a history of God's hatred of idolatry. Read Ezekiel, xvi. and xviii., and Rev. xvii., &c., &c.

CHAPTER II.

ORIGIN OF IDOLATRY.

THE prime instigator of all sin, and therefore of idolatry, is Satan, the arch-enemy of God. The efforts of the Prince of Darkness since the Fall, have been directed towards the attainment of one grand object, the subjugation of mankind. He is emphatically the god of this world, inasmuch as a vast majority of the human race, worship at his altars, and obey his laws, thus denying the God in whose hand their breath is, and entering into covenant with hell. It is hardly credible, that the grosser forms of idolatry and superstition were much in vogue before the deluge. The learned researches of those who have investigated the subject, seem to prove, or at least render it extremely probable, that Atheism was prevalent in the ages preceding the flood, and that instead of a belief in many gods, the antideluvians be-

lieved in none. Subsequent to that awful judgment, which swept a race of rebels from the earth, when the descendants of Noah had multiplied, we find that in the course of a very few generations, the children of men had again become fearfully degenerate. As a monument of their impious presumption, they commenced building the tower of Babel, "whose top should reach to heaven," but Jehovah baffled the ridiculous enterprise, and scattered the builders by confounding their language. A general dispersion ensued. Different companies, whom a similarity of language drew together, travelled in separate bands to the various countries to which God in his providence directed them; and as they were indebted to the heavenly bodies for guidance, and determined their course by observation on the relative position and apparent motions of the sun, moon, and stars, it is supposed that they then learned to regard these works of the Creator with superstitious veneration, instead of "looking from nature up to nature's God;" so that in all probability this was the first and simplest form of idolatry. In support of this hypothesis, the undeniable fact

may be adduced, that the oldest nations all worshipped these heavenly bodies : for example—

1. The Arabians regarded the Sun as the Supreme God, and the stars as subordinate deities.

2. The Persians held all who paid homage to images in utter abhorrence, and worshipped only the Sun and fire.

3. The Babylonians worshipped the Sun under the name of Bel. The Phœnicians under that of Baal. The Scythians called the Sun their lord, and swore by it.

4. The Ammonites celebrated the horrid rites of Moloch in honour of the Sun.

5. The Osiris of the Egyptians was a type of the Sun and the heavenly bodies ; hence the appellation of “*many eyed,*” which was applied to this imaginary deity, as though every star in the firmament was an eye, through which their god looked down upon the earth, and watched its inhabitants.

6. The Sun was the Adonis of the Syrians, and the moon their goddess, Astarte.

7. The Grecians worshipped the Sun under the name of Phœbus ;

8. The Romans under that of Apollo; and the moon was adored by them under the various names of Minerva, Venus, Diana, Juno, &c.

Chaldæa was the *birth-place*, and Babylon, (the capital,) was the *mother* of idolatry, hence denominated “the mother of harlots and the abominations of the earth.” (Rev. xvii. 5. From this store-house of death, the seeds of idolatry were disseminated throughout the East, and soon covered it with a harvest of abominations. Greece imported them from Egypt, and scattered the poison throughout the Western world, until Satan had his worshippers under every green tree, and every hill and mountain was a high place, from which the smoking altars of idolaters cried aloud to the God of heaven, “Depart from us, we desire not the knowledge of *thy* ways.”

CHAPTER III.

PROGRESS OF IDOLATRY.

THERE was one particular in which the worshippers of the sun, moon, and stars soon found their idol gods deficient; they were not always visible, and from this they inferred they were not always present. To remedy this defect they had recourse to images, and vainly imagined that after these senseless blocks had been consecrated with some foolish ceremonies, they became gods that could kill and make alive. This shows that when men have cast away the cords with which God would bind them to himself, their course is only and always downward; the longer the alienation from God continues, the greater is the degradation of its subject, until at last his steps take hold on hell, and its powers move from beneath to meet him. Idols were originally either pyramids, or rude unshaped stones; as the art of

sculpture advanced, blocks of marble were chiselled into various shapes; but the human form was the principal model. The most common external act expressive of worship was, kissing the hand, whilst looking reverently towards the object of adoration—but it was not long before the images themselves were kissed. To this custom the prophet Hosea refers, (Hos. xiii. 2,) “and now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of craftsmen: they say of them, let the men that sacrifice, *kiss the calves.*” And again, in the well known passage in which God tells Elijah of the seven thousand who had not bowed the knee to Baal, we find a reference to this custom—“Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and *every mouth which hath not kissed him.*” (1 Kings, xix. 18.)

The usual mode of showing divine honours to images, was by presenting offerings of flowers and fruits, after the idols had been duly anointed and consecrated. When the practice of erecting altars

had become common, animals were sacrificed in order to avert the displeasure and insure the favour of these imaginary deities. The ridiculous vanity of such gods is set forth in Psalms, xc. 4-8; Isaiah, xliv. 9-20; Jer. x. 3-15, &c. (These passages will repay the reader for their perusal.) Trees and plants, as well as "birds and four-footed beasts and creeping things," shared in the veneration of the deluded heathen, who changed the truth of God into a lie, and worshipped the creature more than the Creator.

The grossest form of idolatry was the apotheosis of men, distinguished either for personal prowess or any remarkable endowment of body or mind. In other words, the heathen made gods of their heroes; after their death, they were enrolled among the number of their deities. Altars were erected to them, their statues were set up in public places and worshipped, and in this way, additions were constantly made to the catalogue of heathen divinities. Every province, city, and family had its peculiar gods, who were its tutelary, (or protecting), deities. No doubt the foolish superstition of the Roman Catholic Church,

which requires its members to be under the particular patronage of some tutelary saint, may be traced to this source. But the utmost stretch of arrogant folly to which idolatry ever attained, was this; that poor mortals, children of the dust, crushed before the moth—nay, the most atrocious monsters in human shape, claimed divine honours during their *life-time*, and had temples in which they were worshipped! Such instances are: Alexander the Great, the Roman Emperor Caligula, and Antiochus the Great, of whom we read, (2 Macc. ix. 8–12), that when on his way to Jerusalem, to wreak his malicious vengeance on the Jews, God smote him with “a pain that was remediless”—“and thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man), and weigh the high mountains in a balance, was now cast on the ground, and carried in a horse-litter, showing forth unto all the manifest power of God. So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain his flesh fell away, and the filthiness of his smell was noisome to all his army. And the man that

thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. Here, therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. And when he himself could not abide his own smell, he said these words: ‘It is meet to be subject to God, and that a man that is mortal should not proudly think of himself as if he were God.’”

CHAPTER IV.

FALSE PROPHETS.

THE great adversary of God and man has uniformly blinded his deluded followers, by counterfeiting those institutions of Jehovah with which they were acquainted. God had revealed himself by a peculiar title, Jehovah or Adonai, *i. e.* Lord, Lord. (Ex. vi., iii. 3-14.) And Satan claimed a similar name, and was worshipped as Baal, *i. e.* Lord or Ruler, by almost every pagan nation. The idols of the heathen being numerous, are frequently called Baalim, Lords, or *Joves*, which is no doubt derived from *Jehovah*, *e. g.* "And it shall be at that day, saith the Lord, that thou shalt call me Ishi, and shalt call me no more Baali; for I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." (Hos. ii. 17). Hence, too, the worship of idols and devils is synonymous; for

which reason Paul writes to the Corinthians, "But I say that the things which the Gentiles sacrifice they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils." (1 Cor. x. 20.)

Again; God at sundry times and in divers manners spake unto the fathers by the prophets, (Heb i. 1), and Satan attempted something similar through the fanaticism of enthusiasts, devilish apparitions, &c., and by all the means which, as the prince of the power of the air," were at his command. It would be altogether foreign to the purpose to attempt determining the limits of Satan's agency. This is a vexed question, and like the generality of such points utterly unprofitable. But we do know that "he now works in the children of disobedience," (Eph. ii. 2), that "he hath blinded the minds of them which believe not," (2 Cor. iv. 4), and that he always has been the instigator of wickedness, (1 Chron. xxi. 1, John, xiii. 2), ever since the Fall. (Gen. iii.) Of this we may be sure, though the serpent's head has been bruised by the seed of the woman, the devil still goes about like a roaring lion, seeking

whom he may devour. (Gen. iii. 15.) If his chain has been shortened, he will stretch it to its full length, in order to *terrify* those whom he cannot *rend*. But to return. Satan had his prophets also. Jehovah confirmed the message and declarations of those whom *He* sent, by signs and wonders; and Satan, to the full extent of his powers, did the same by his messengers; and by means of false miracles and the tricks of jugglers and necromancers, greatly promoted his cause. Exodus, Chapters vii., viii., and ix., furnish proof of this. There can be no doubt that the feats of the magicians had a direct tendency to harden Pharaoh's heart, by making him believe that the power of Moses' God was no greater than that of the gods of Egypt. There are several kinds of false prophets of whom we read in Scripture, of which we will enumerate the principal.

I. **KOSEM**, a diviner: one who paid particular attention to signs, or more properly, determined doubtful cases by the lot. To this superstition Haman was addicted. (Esther, iii. 7; ix. 24.) The Lord solemnly warns his people against all

such practices. (Lev. xix. 31; xx. 6-27.) There were several kinds of diviners.

1. Those who asked counsel at a stock or a staff. "My people ask counsel at their stocks, and their staff declareth unto them." (Hos. iv. 12.) This was done in various ways. A common method was that of spanning the staff, or measuring it with a span from thumb to finger, in order to ascertain which of two alternatives to choose. Another mode was, to write names or directions on different staves, and then cast lots to determine which should be taken; or the directions were written upon arrows, which were shot out in order to direct the proper road when the way was doubtful. "For the King of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver," &c. (Ezek. xxi. 21-22.)

2. A second kind of diviners consisted of those who examined the entrails of sacrifices. (Ezek. xxi. 21.) The colour, position, or number of the entrails was made a criterion by means of which doubts were decided. This superstitious custom

originated in Chaldæa, whence the Lydians imported it, and from them the Romans learned its practice.

3. Another mode of divination was the custom of opening a book of one of their poets, &c., at random, and then considering the first sentence upon which the eye rested as a divine answer to a question previously proposed. I have known some calling themselves Christians, practice this very divination with their Bibles. But surely there is no need of borrowing from the abominations of idolatry, when the blessed Saviour has promised Spirit of the truth to all who will ask for it, and has expressly said: "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." (Mark, xi. 24.) And again: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upraideth not, and it shall be given him." (James, i. 5.)

4. A fourth class of diviners was that including the interpreters of dreams. They were very numerous in Egypt and Chaldæa. (Gen. lxi. 8. Dan. ii. 2-9.) There is an interesting account in the Bible of a very good man who was skilled in in-

terpreting dreams. His name was Joseph; he was the son of Jacob and Rachel. God gave him great knowledge, besides endowing him with many other talents. He was Jacob's favourite son, and unfortunately both for Joseph and his father, no effort was made by his parent to conceal the partiality which was felt for him, and the consequence was, the jealousy of Joseph's brothers was awakened. Their envy was further excited by the narration of two dreams, which he with great simplicity detailed in their hearing. Now, although the artless disposition of Joseph was manifested by the recital of his dreams, yet he certainly evinced very little wisdom in speaking about them as he did, particularly as he was already regarded by his brethren with an evil eye. One day he was sent by his father to see after his brothers, who had gone to some distance to feed their flocks. He had considerable difficulty in finding them; they had espied him some time before he came up to them, and were wicked enough to consult together about killing him. Reuben plead hard for the poor boy's life, and prevailed so far as to induce them to refrain from shedding his blood; they

let him down alive into a pit, which was close at hand. It so happened, that just at this very time, a company of Midianitish merchants passed by, and it was resolved that Joseph should be sold to them. He was accordingly taken out of the pit, and purchased by the merchants for twenty pieces of silver; they then went on, and carried their captive with them into Egypt. You may imagine the feelings of Jacob, when his sons brought home Joseph's coat of many colours all stained with blood, and told the old man this was the only vestige of his darling son which they could find. He was in great distress, supposing that his beloved child had been devoured by wild beasts; indeed he would not be comforted. Meanwhile the Midianites had sold their captive to Potiphar, an officer of Pharaoh, King of Egypt. The Lord had not forgotten Joseph, but was with him and prospered him, so that he found favour with his master, who made him overseer in his house. But an event occurred which at first appeared likely to blast all the flattering prospects of the young Hebrew: for, owing to a wicked falsehood fabricated by Potiphar's wife, Joseph was thrown into prison.

He might have avoided this calamity, but he chose rather to suffer than to sin, and God did not forsake him. Even in the dungeon, the Lord raised up friends for him, so that the keeper of the prison committed to Joseph's hand all those who were under his charge. After some time, two of Pharaoh's principal officers, having incurred their master's displeasure, were sent to prison, and came under Joseph's care. They each had a remarkable dream in one and the same night. You will find an account of the dreams, together with Joseph's interpretation, in Chapter lx. of Genesis. The event agreed with his prediction. It was full two years after this when Pharaoh was troubled by strange visions in the night. He thought he was standing by the river, when all at once seven fine cattle came up out of the water and began to feed in a meadow. It was not long before they were followed by seven other cattle, which were lean and ill-favoured, and these kine eat up the others. So Pharaoh awoke. Presently he fell asleep again, and dreamed the second time. He saw seven ears of corn come up on one stalk, rank and good, and then seven thin ears, blasted with

the east wind, sprung up after them. These thin ears devoured the good grain which came up first. Next morning Pharaoh was in great perplexity, and sent for all the magicians and interpreters of dreams in Egypt, but there was not one among them that could make out what his dreams meant. The chief butler, who had promised to remember his friend when he came out of prison, was now reminded of his neglect, and told Pharaoh about Joseph. They send for him in great haste, and the king accosts him at once with the matter that weighed upon his mind: "I have dreamed a dream, and there is none that can interpret it, and I have heard say of thee that thou canst understand a dream to interpret it." Joseph's answer is worthy of remark. He would not admit what Pharaoh said, because the king's words implied that he laid claim to this skill just as the false interpreters of Egypt did, whereas he gave all the glory to God. "It is not in *me*, but *God* shall give Pharaoh an answer of peace." God did not put his servant's confidence to shame, for no sooner were the dreams told than they were interpreted, and Joseph's predictions were all verified. The seven

years of plenty, which had been typified by the seven fat cattle, and the seven good ears, were followed by the seven years of famine, of which the lean kine and the blasted ears of corn had been the emblems. Joseph was exalted to be the second ruler in Egypt; and during the famine he supplied his brothers and his aged father with corn, and saved them from starvation. Joseph's history is contained in Genesis from Chapter xlii. to l. You may read another very interesting account of one who was inspired by God with such wisdom that he could interpret dreams which nobody else could understand, in Daniel ii. Now all those who pretended to be able to unravel mysteries of this kind, and were not taught of *God*, were wicked impostors and priests of idolatry.

CHAPTER V.

FALSE PROPHETS.

II. MEONEN. Under this head are included, not only jugglers, who deceived the people by feats of legerdemain, but also astrologers, who pretended, by means of observations upon meteors and the heavenly bodies, to foretell events. They divided the heavens into apartments or habitations, to each one of which they assigned a ruler or president. This fact develops the origin of the word Beelzeboul, or the lord of the (celestial) buildings. (Matt. x. 25, xii. 24-27; Mark, iii. 22; Luke, xi. 15-19.) The study of astrology was interdicted to the Hebrews—"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, *or an observer of times,*" &c. (Deut. xviii. 10.)

God threatens Babylon with judgments for her wickedness, and the prophet Isaiah says in deri-

sion, "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble, the fire shall burn them; they shall not deliver themselves from the power of the flame," &c. (Is. xlvii. 13, 14.) Daniel, it is true, gained some knowledge of the art, but he did not practise it. Is it not a burning shame, that, in the nineteenth century, there should be found CHRISTIAN BOOKSELLERS, who display the monthly horoscope at their windows? and that in enlightened Philadelphia, there should be a sufficient number of heathen to sustain the "monthly prognosticators," in the publication of their silly predictions?

III. MENACHESH. The augur, who found omens of good or evil in the flight or screams of birds. This was an invention of the Chaldæans, but they did not long remain the sole proprietors of the art, for the Greeks and Romans soon became as much addicted to it as their teachers in superstition. Indeed, it was their favourite mode of divination. It is believed that this was one of the abominations with which Manasseh, king of

Judah, provoked the Lord to anger. (2 Chron. xxxiii. 6.)

IV. MECASCHEPH. Magician, sorcerer, or juggler. They deceived the people by false miracles—and no doubt, like Jannes and Jambres, the opposers of Moses (2 Tim. iii. 8,) at the court of Pharaoh, were frequently, by the direct aid of Satan, enabled to perform *real* miracles. (Exod. vii. viii.) There are accounts in the Acts of the Apostles of two sorcerers. At the time of the great persecution of the followers of Christ, which commenced with the murder of Stephen, the disciples were scattered abroad, and went every where preaching the word. Philip, (probably not one of the twelve, but the deacon of whom we read, 1 Tim. iii. 13,) went down to Sychar, the metropolis of Samaria, and preached there with great power, and by the grace of God performed many astonishing miracles, so that a great multitude believed the gospel. Among those who were apparently converted, was a magician, called Simon, “who had bewitched the people of Samaria by his sorcery.” Simon made a profession of faith in Jesus, and was baptized

with the other converts. The event proved that he was not, at that time at least, a child of God—for, when Peter and John had come to the help of Philip, and in answer to their prayers, by the imposition of the Apostles' hands, the extraordinary gifts conveyed by the descent of the Holy Ghost, on the day of Pentecost, had been conferred upon the young converts, Simon offered to buy this power with money. This was very wicked—it was insulting God to imagine that the Holy Spirit could be purchased with *money*; besides, Simon evidently desired this gift to promote his own selfish views, and not God's glory. Peter rebuked him very sharply—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness and in the bonds of iniquity." (Acts, viii.)

Whether Simon repented or not, is uncertain ;

it is true, he asked the Apostle to pray for him, that the threatened judgments of God might be averted, but if he did not pray himself his soul must have been lost. There is a narrative, in the thirteenth chapter, of another sorcerer, who endeavoured to turn away Sergius Paulus from the faith, but the hand of the Lord came upon him, and he was struck blind. (Acts, xiii. 8-11.)

These sorcerers were in direct league with the devil, and practised their witchcraft through his aid. Now, though it is generally believed that Satan has not such power at this day, as he had before Jesus died, yet such persons still exist, and by false miracles, tricks, &c., they deceive great numbers. It is very wicked to have any dealing with *them*, or to have recourse to fortune-tellers, diviners, charmers, &c., because,

1. It is imitating idolatrous heathens.

2. Such persons are held in abhorrence by the Lord, and their very existence forbidden. “And the soul that turneth after such as have familiar spirits, and after wizards, I will even set my face against that soul, and will cut him off from among his people.” (Lev. xx. 6.)

3. God threatens to punish those who consult them. (Lev. xx. 6.)

4. It is setting an awful example to others, and is often productive of the greatest evils, deception, disappointment, and incredible mischief.

V. ЧИОБНЕР. Exorcist, charmer. This was one who pretended to drive away evil spirits by performing certain ridiculous ceremonies; or, who professed to have intercourse with devils through sacrifices and offerings. Animals were also exorcised. Whenever it was believed that a beast was possessed, an exorcist was sent for, to drive out the evil spirit, which he professed to be able to effect, by muttering some mysterious and unmeaning words, and going over a routine of senseless mummery. An allusion is made to this practice by the Psalmist: "Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth his ear; which will not hearken to the voice of charmers, charming never so wisely." (Ps. lviii. 4, 5.)

CHAPTER VI.

FALSE PROPHETS.

VI. SCHOEL-OBH. One who had a spirit of divination, or a familiar spirit. This endowment was claimed by women as well as men. There is one remarkable instance which you may read, 1 Sam. xxviii. Saul acted wickedly in inquiring of the witch of Endor, instead of asking counsel of the Lord, and God punished him with an awful judgment for this transgression. When Paul and Silas were at Philippi, they were greatly troubled by a young woman who had a spirit of divination, and who used to come when they were at prayer, and cry out, "these men are the servants of the most high God, which teach us the way of salvation." Paul being grieved, turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her." The evil spirit immediately obeyed.

It seems the poor young woman was maintained by certain men, who made money by her divinations, and when they saw that the hope of their gains was gone, they became very angry, and having laid hands on Paul and Silas, hurried them before the magistrate, and accused them of troubling the city, and teaching things unlawful for Romans to receive or observe. This was enough in those days to insure persecution to the Apostles; and accordingly, after they had been severely beaten, they were thrown into the inner prison. No doubt Satan rejoiced that things had taken such a turn, and that he could thus be revenged on these men of God. But his triumph was of short duration. At midnight Paul and Silas, with their feet fast in the stocks, prayed and sang praises to God, *and the prisoners heard them.* What must the prisoners have thought? How strange to hear songs of rejoicing in a place which usually resounded with groans and cries of distress! But, after all, it was not to be wondered at, for this abode of guilt and wretchedness had become a tabernacle of the righteous, and there the voice of rejoicing is always heard. (Ps. xviii. 15.) How

sweet were those strains which broke the silence of midnight, and echoed from the inner prison through every cell of that gloomy dungeon! *They prayed and sang praises to God!* They were bloody from the stripes they had received, faint and weary with fatigue, and their feet being fast in the stocks, their bodies were kept in a position which alone was distressing in the extreme. Probably they had slept a few hours and now awoke, and the first thing they do, is not to complain and bemoan their hard lot, *but to pray and sing praises to God!* David says: "At midnight I will rise to give thanks unto thee, because of thy righteous judgments," (Ps. cxix. 62), and at midnight Paul and Silas prayed and sang praises to God! The prisoners heard them and God heard them. Suddenly the foundations of the prison were shaken by a mighty earthquake, and immediately all the doors were opened, and every one's bands were loosed. The fetters which bound Paul and Silas fell off like the green withes from the limbs of Samson. "The right hand of the Lord is exalted, the right hand of the Lord doeth valiantly!" Every one of the prisoners was suddenly set at

liberty; God hereby signifying, that the Apostles in preaching the gospel, were public blessings to mankind. The jailor, awaking out of his sleep, and seeing the prison doors open, drew out his sword and would have killed himself, supposing the prisoners had been fled. But Paul cried with a loud voice, "do thyself no harm, for we are all here." Here was another admirable trait of Christian character. Paul and Silas did not count the keeper of the prison their enemy, though he had thrust them into the *inner* dungeon, and afterwards, to aggravate their distress, had made their feet fast in the stocks! This latter precaution was altogether unnecessary; the jailor might have been content, when he had secured his prisoners, (meek and inoffensive as they were,) in the hold whence they could not possibly escape, without subjecting them to the additional constraint of the stocks. But Paul and Silas loved their enemies. They had so learned Christ that they rejoiced in doing good to them, who despitefully used them and persecuted them. They preached the gospel of peace to the trembling jailor, the Spirit of truth set their testimony home to his conscience,

and he with all his house was made a trophy of victorious grace! What a triumph was here. Satan was vanquished in one of his *dungeons!* He had instigated wicked men to thrust God's servants into prison, and was glad when he saw that Paul and Silas were fast in the stocks, but he could not keep them bound in afflictions and iron. Not only were their chains broken, but Satan's captives burst forth into the glorious liberty of children of God. How easy it is for God to make the wrath of man to praise him, and after baffling and breaking the power of Satan, to bring light out of darkness and order out of confusion! (Acts, xvi.)

VII. JIDDEONI. Wizard. We find such characters often condemned in the Old Testament in strong language, and all intercourse with them strictly prohibited. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." (Lev. xix. 31.) Amongst the "much wickedness which Manasseh wrought to provoke the Lord to anger," it is related of him that "he used enchantments, and dealt with familiar spirits and wizards." (2 Kings, xxi. 6.) Of good

King Josiah it is said: "Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away," &c. (2 Kings, xxiii. 24.) Wizards pretended to be able to cure or inflict sickness at their option, and in short, to have power to reward their friends and punish the objects of their malice whenever they saw proper.

VIII. DORESCH-EL HAMMETHIM. Necromancers. These were false prophets, who consulted departed spirits concerning future or secret things. Such characters are designated in Scripture by the term, "those who have familiar spirits." Isaiah reproaches the idolaters of Judah for applying to *them* instead of to the Lord. "When they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep and mutter, should not a people seek unto their God?" (Isaiah, viii. 19.) And again, when God threatens Jerusalem by the same prophet, he says: "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a fa-

miliar spirit out of the ground, and thy speech shall whisper out of the dust. (Isaiah, xxxix. 4.)

The way in which inquiry was made of those who had familiar spirits was this. The necromancer having repaired at night to the grave of the dead person from whose soul the information was desired, burnt a certain kind of incense, and then holding a rod of myrtle in his hand, muttered some mysterious words, and pretended to hear an answer to his question, coming out of the ground. These are the principal kind of false prophets, of which mention is made in the Bible. The preceding statements show how completely Satan had blinded the eyes of the heathen, leading them captive at his will. Oh! how thankful should we be that our lot has been cast in a Christian land, where the gospel is preached in simplicity and power, and that we have God's Word as a lamp to our feet, and a light to our path.

CHAPTER VII.

ORACLES OF THE HEATHEN.

THE various oracles of heathen nations originated in the superstitious rites and ceremonies to which we have referred in the last chapter. The word, *oracle*, denotes something which has been delivered by supernatural wisdom. The term is used in the Old Testament to signify the Most Holy place, from which the Lord revealed his will to Israel. In the description of the temple, which Solomon built, we read (1 Kings, vi. 5,) “ And against the wall of the house he built chambers round about, both of the temple and of the *oracle*.” And again, in the 19th verse—“ The *oracle* he prepared in the house within, to set there the ark of the covenant of the Lord.” While Israel kept her covenant with the Lord, counsel was always asked of God, in difficult or critical circumstances, and then Jehovah directed his peo-

ple what course to take. This institution of the Lord was also imitated by Satan. He gave verbal responses to his priests, couched in ambiguous language, so that, let the event prove what it might, the credit of the oracle would still be sustained. The Lord answered *his* priests from one particular place, the holy of holies, within the tabernacle or temple, and Satan likewise chose certain places, in which he established *his* oracles. There were three which were very celebrated.

1. *The oracle of Jupiter-Ammon*, in Egypt. This was the most ancient. It is said to have been instituted in honour of Ham, the son of Noah, and was situated in the midst of the vast sandy desert of Libya. Alexander *the Great* undertook a journey to this temple, in order that he might be proclaimed as the son of Jupiter-Ammon, through the oracle. This was easily obtained by bribing the priestess.

2. *The Dodonian Oracle*, so called from Dodona, a city of Epirus, in which it was established.

3. *The Delphian or Pythian Oracle*, at Delphi,

in Greece. This was the most renowned. There are several points of resemblance between some of the orgies of Satan and the institutions of Jehovah, which are so striking that it will not be unprofitable to advert to them, inasmuch as they furnish additional evidence of the truth, that Satan's favourite mode of disseminating error, is to disguise it in the garb of truth.

1. The temple of the Delphian idol was built in the form of the tabernacle, and was surrounded with curtains of leather, or covered with various kinds of skins.

2. In the vestibule or porch of the Delphian temple was an altar, upon which fire was kept constantly burning, like that which was maintained on the altar of burnt-offerings in the tabernacle. "The fire upon the altar shall be burning in it; it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall never go out." (Lev. vi. xii. xiii.) This fire was called in Greek "hestia," which is evidently de-

rived from the Hebrew “esch-jab,” *the fire of the Lord*. Hence we have the origin of the Latin goddess, Vesta, upon whose altar the fire was never permitted to go out.

3. The golden tripod, (which was designed to represent the ark of the covenant, Jehovah’s footstool or dwelling-place, from which he spoke to Moses, Exod. xxv. 21, 22,) was a stool with three feet, and like the covering of the ark or mercy-seat, was surrounded with a golden crown. It stood over the mouth of a cave, out of which the unclean spirit ascended into the priestess, who sat upon it, who then, as though possessed by the devil, whilst writhing in convulsions, gave her responses with foaming mouth and compressed lips, in such a manner that the voice appeared to proceed, sometimes out of her body, and sometimes out of the ground.

4. The Pythian orgies were celebrated every seventh day, like the Jewish Sabbath; and every seventh year, a grand festival, corresponding to the jubilee celebration of the Jews, was observed with great pomp. At this festival, the pæan or song of victory was chaunted; this anthem com-

menced and closed with the formula, "Elleleu Ia," from which circumstance, Apollo, (the Pythian idol,) was also called Elelleus and Iaios. This evidently was an imitation of the solemn Hallelujahs with which the God of the Hebrews was worshipped before the tabernacle at Shiloh, on each returning Sabbath and Sabbatical year.

The introduction of these rites into the worship of the Delphian idol, may be accounted for in the following way. Some of the Phœnicians or Canaanites, who had been spectators at the Jewish worship, (Josh. ix. 29,) or had, like the Gibeonites, embraced it, were persecuted as Jews by the enemies of the Hebrews, and in order to escape from their cruelties, passed over into Greece with a number of their countrymen, and having built the temple of Delphi in the province of Phocis, combined with their idolatrous rites, some of the ceremonies and institutions of the true worship, which they had been accustomed to observe among the Jews. This temple thus became the tabernacle of Satan, and "a breathing hole of hell."

CHAPTER VIII.

PRIESTS, SACRIFICES, CEREMONIES, &c., OF THE
HEATHEN.

THE power of the priests over the minds and consciences of the common people was very great. Of this fact, the idolatrous Jeroboam was well aware; indeed he could not have devised a more effectual means for sustaining the worship of the golden calves, than by appointing priests for this special service. "He made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah; and he offered upon the altar, (so did he in Bethel,) sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had

made." (1 Kings, xii. 31, 32.) These men greatly hindered the prophets of the Lord. When Amos prophesied against Jeroboam and Israel, and showed them what the consequences of their departure from God would be, the priest of Bethel, Amaziah, sent and contradicted him. (Amos, vii. 10–13.) It will be remembered that the principal opponents of Elijah were uniformly, the priests of Baal; the prophet at length, however, succeeded in having these wicked men destroyed. The circumstances are detailed at length in 1 Kings, chapter xviii. Under the New Testament dispensation, the Apostles suffered most of the persecutions which they endured, at the instigation of the idolatrous priests.

The frequent sacrifices of animals, fruits, vegetables, &c., were powerful instruments in the hands of Satan in promoting idolatry, especially when, as "prince of the power of the air," (Eph. ii. 2,) he caused fire to fall upon the offerings and consume them, as in the instance recorded in Job i. 16. "While he was yet speaking, there came also another, and said, the fire of God is fallen from heaven, and hath burnt up the sheep,

and the servants, and consumed them ; and I only am escaped alone to tell thee." It is true, the fire is called " the fire of God," but it will be borne in mind, that in a verse preceding this, the Lord had said to Satan, " Behold, all that he hath is in thy power ; only upon himself put not forth thy hand. So Satan went forth from the presence of the Lord." This plainly intimates that the calamity was occasioned through the agency of Satan.

It is more than probable that this power was often exercised, in order to confirm the apostate Israelites in their rebellion ; for we find that the priests of Baal readily accepted the challenge of Elijah, and were at once prepared to decide whether Jehovah, (1 Kings, xviii. 24,) or Baal were God, by this simple test. On this occasion, the devil was deprived of a license, which had been permitted him at other times. It must be admitted, however, that deceptive arts were freely practised, and that the sacrifices were probably more frequently consumed by fire, which the priests themselves secretly kindled, than by flames lighted by the breath of Satan ; the object

being always attained, provided the prejudices of the people in favour of idolatry were strengthened. Fire from the Lord *always* consumed the sacrifices laid upon *his* altars, and as every thing pertaining to a feast was freely brought to them, such as bread, flesh, salt, wine, cakes, incense, &c., these oblations were frequently called “the bread of God.” Speaking of the priests of the Lord, Moses says, “The offerings of the Lord made by fire, and the bread of their God they do offer,”—“thou shalt sanctify him therefore; for he offereth the bread of thy God, he shall be holy unto thee,” &c. (Lev. xxi. 6, 8, 17, 22.) Again—“Neither from a stranger’s hand shall ye offer the bread of your God.” (Lev. xxii. 25.) This latter command Ezekiel upbraids Israel with having transgressed—“Ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer *my bread*,” &c. (Ezek. xliv. 7; Conf. Mal. i. 7; Ps. l. 10; Is. xlvi. 16.) The oblations are also called “the offering made by fire.” (Numb. xxviii. 2.) Hence, the heathen supposed that their imaginary



Altar of Burnt-offering.



deities devoured the sacrifices; that they held regular feasts, regaled themselves with the incense offered to them, and sucked up the blood of the slain bullocks like flies. The fat and choice pieces were laid on the altars of Jehovah, but the idol-gods received only the offals, such as the gall, the bones, &c., whilst the priests or worshippers retained all that was worth having; and thus the devil was *disgraced* even in the honours paid him. Among the various rites which were borrowed by idolaters from the Jewish institutions, was that of circumcision. This was practised extensively by the Egyptians and Moors, and was through them introduced among many other nations, and used as an initiatory ceremony. The Sabbath was also counterfeited, as is evident from the many festivals which were celebrated every seventh day. The institution of cities of refuge, appointed under the Levitical law, was also borrowed by the heathen. These cities of refuge were intended by the Lord as an asylum for those who should undesignedly kill any one. In the East, from time immemorial, the punishment of murder or

manslaughter has been, to a great extent, a matter not so much of public justice as of private revenge, and the mercy of this institution will at once be apparent, when it is remembered how blood-thirsty the relatives of one who had met with a violent death always were. The refugees were safe in these cities. There were three such towns on each side of Jordan: "If a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee." (Ex. xxi. 13.) "Ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities of refuge from the avenger; that the man-slayer die not, until he stand before the congregation in judgment. And of these cities which shall give, six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge." (Numb. xxxv. 11-15.)

CHAPTER IX.

MYTHOLOGY OF THE HEATHEN.

IT is not difficult to trace many of the traditions of the heathen to their true origin, and we will therefore devote a few pages to draw a parallel between facts stated in the Bible and the perverted stories of heathen mythology. Owing to their proximity to, and their frequent intercourse with the Jews, the Phœnicians had acquired some knowledge of the true God and his worship, and either had a confused recollection of accounts of certain miracles, which the Lord had performed, or else purposely misrepresented the statements they had heard, and mingled with them inventions of their own. The Greeks and Romans borrowed their mythology from the Phœnicians, and the garbled histories of the latter were still further corrupted by the nations whom they had instructed.

That the heathen had some knowledge of the creation—of the state of pristine purity—of the fall of man—and of the deluge, is evident from the writings of some of their poets and philosophers; and we shall therefore leave these general facts, and collate a few histories of fictitious personages with the accounts which the Bible furnishes of the original characters, from which the traditions were borrowed: *e. g.* The story of Saturn was briefly this. It was said of him that he was the son of Heaven and Earth, that he married his sister, and became the father of the human race; that he usurped his father's throne, and devoured his children. This may all be traced to the history of Adam. He derived his origin from Heaven and Earth—was married to Eve, who was “bone of his bone and flesh of his flesh;” is the common parent of mankind—affected to be equal with God, and by this rebellion brought ruin and wo upon his whole posterity. The fable of Pandora was, that the gods had intrusted to her a box, in which all the miseries which afflict the human race were locked up, with a strict charge not to open it; but that she,



SATURN.

disregarding their injunction, and unable to restrain her curiosity, had taken off the lid, and thus suffered all the ills of life to escape—sweetened, however, by hope, which still remained to comfort mankind. It is almost unnecessary to remark that Eve is the original of which Pandora

is the copy. Jubal, the inventor of music is the Apollo, and Tubal-Cain, the Vulcan, of mythology. Noah was known to the heathen under various names. He is called Saturn. This deity was worshipped as the father of mankind, and was said to have been the first who planted the vine. The period during which he reigned was known as the Golden Age, because all men were then united by the bands of brotherly love. The story of Saturn's having devoured all his children, excepting Jupiter, Neptune, and Pluto, with whom he crossed the sea in safety, relates no doubt to the deluge, which overwhelmed the human race, with the exception of Noah and his three sons and their families.

Janus was another name given to Noah, from the Hebrew word Jajin, meaning *wine*. ("Noah began to be a husbandman and planted a vineyard." Gen. ix. 24.) Janus was further honoured by the heathen, as presiding over covenants. This probably originated in the covenant, which God made with Noah: "And, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with

you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark to every beast of the earth. I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bows shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.” (Gen. ix. 9-16.)

Janus was also worshipped as the restorer of the worship of the gods, and as presiding over

agriculture, ships, and navigation. He was represented with two faces, referring to Noah's knowledge of the times before and after the flood. Deucalion, Ogyges, Xisuthrus, Prometheus, Bacchus, &c., were the names either of imaginary characters, or of real personages, portions of whose history were derived from that of Noah. Japhet, Shem, and Ham, were the three sons of Noah.

Japhet was the Neptune of the ancients. This deity had dominion over the sea. We read, (Gen. x. 5,) of the sons of Japhet: "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

The history of Shem, distinguished for his love to God, furnished the mythology of the heathen with the story of Pluto, who being hated by his brothers on account of his piety, was made the God of the infernal regions. Ham is the Jupiter-Ammon of the Egyptians. Egypt is called the land of Ham.

The anointed pillar, which the patriarch Jacob set up at Bethel, in commemoration of the remark-

able manifestation of the divine presence which he there enjoyed, may have given rise to the Betylia, which were rude monuments of stone, erected by the heathen in honour of the pretended apparitions of their gods. Jacob was on his way from Beersheba to Haran, or Charran, situated in the north-western part of Mesopotamia, on a river of the same name, running into the Euphrates. He had undertaken this journey at the instance of his parents, who were fearful that he might choose a partner for life from among the daughters of Heth, who were idolaters. Rebecca had another reason for urging him to take this journey. Jacob had supplanted his brother, and had obtained by fraud the blessing designed for Esau, and she knowing the violence of her eldest son's temper, was extremely solicitous to have Jacob stay away from home for a season, to give his brother's fury time to turn away. "And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a

ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed : and thy seed shall be as the dust of the earth : and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee, and in thy seed, shall all the families of the east be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land : for I will not leave thee till I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, surely the Lord is in this place, and I knew it not. And he was afraid, and said, how dreadful is this place ! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone he had put for his pillows, and set it up for a pillar and poured oil upon the top of it. And

he called the name of that place Bethel," *i. e.* God's house.

How sublime was that simple transaction! how solemn was that hour! Jacob was alone in a land of idolaters, and the first altar that had ever been built there to the honour of Jehovah, was that rude pile of stones, upon which he poured his libation! The first prayer that had ever been offered in that region by mortal lips to the God of heaven, was that which came up from Jacob's heart, and the first pledge of entire consecration to the Lord's service, which had ever been heard in that land, was Jacob's vow, "The Lord shall be my God."

CHAPTER X.

MYTHOLOGY OF THE HEATHEN.

JOSHUA, the renowned captain of the Israelites, is the far-famed Apollo of the Greeks. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon," (Rev. ix. 11,) i. e. *a destroyer*, so called from his having slain the giant Typhon, &c., &c., the parallel to which is found in Joshua's expelling the Canaanites. This Apollo presided over the Delphian oracle. The story of his conquering the giant Typhon, who had an enormous bedstead, finds an immediate parallel in the history and name of Og of Bashan, of whose iron bedstead we have an account, (Deut. iii. 11,) in these words: "For only Og, king of Bashan, remained of the remnant of the giants; behold, his bedstead was a bedstead of

iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." Now the word Og, in Hebrew, signifies to boil or burn, and is synonymous with the Greek *typho*, which means to kindle or burn. In this way, Og is called Typhon, or, by transposition, Python. Apollo, after his victory over the Pythian giant, *instituted the Pythian oracle*; and Joshua, having slain Og on the borders of the promised land, *set up the tabernacle at Shiloh*.

The story of Hercules' having destroyed the giants, with the assistance of Jove, who hurled stones upon them from heaven, may have originated in Joshua's contests with the Canaanites; for we read, that after the confederate kings of the Ammonites had been discomfited before Israel, "it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hail-stones than they

whom the children of Israel slew with the sword.”
(Josh. x. 11.)

Again: the giants were represented as having been greatly terrified at the news of Hercules's coming, and the same remark is made concerning the Canaanites and Joshua. The harlot Rahab tells the spies whom Joshua had sent out, “I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.” (Josh. ii. 9.)

The exploits and character of Samson correspond in many respects with the accounts preserved in mythology, concerning Hercules, *e. g.* It was related of this hero that he killed the famous Nemean lion; a similar exploit is recorded of Samson: “Then went Samson down, and his father and mother to Timnath, and came to the vineyards of Timnath: and behold a young lion roared against him, and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hands,” &c. (Judges, xiv. 5, 6.)

Another point of similarity is, the inordinate

lust of Samson, which eventually made him the slave of Delilah and the Philistines ; just as Hercules became, for similar reasons, the slave of Omphale. (Judges, xvi.) The club of Hercules is Samson's jaw-bone of the ass, with which he slew the Philistines. (Judges, xv. 14-16.) The centaurs, hydras, and other monsters, which Hercules overcame, are the Philistines slain by Samson. The tradition of Hercules' burning himself on Mount Oeta, refers to the voluntary death of Samson, of which we read in Judges, xvi. The Philistines had got Samson into their power, through the artifices of Delilah, and having determined upon making a great feast to their god, Dagon, they sent for Samson ; and when the people saw him they praised their god, as though their idol had delivered their great enemy into their power. Samson's eyes had been put out, and now he was brought before them, in order that they might mock his misery. There was a very great concourse of people on the occasion. The house was crowded in the inside, and the roof was also filled with spectators : about three thousand men, women, and children were gazing

upon Samson as he made sport. He requested the boy who led him, to take him to the pillars which supported the house, that he might lean against them. The lad did as desired, and Samson having prayed to God to strengthen him only this once, took hold of the pillars, one with his right hand, the other with his left, and bowed himself with all his might—"and the house fell upon the lords and upon all the people that were therein; so the dead which he slew at his death, were more than they which he slew in his life." (Judges, xvi.)

CHAPTER XI.

THE IDOL-GODS OF THE CHALDÆANS.

THE origin of idolatry has been traced to the time of Nimrod, and as already stated, the Chaldæans were the first who practised the abominable rites, which were so readily imitated by surrounding nations. Their principal god was Belus or Baal; called Zeus by the Greeks, and Jupiter by the Latins. Hence the name Jupiter-Belus. The Babylonians and Assyrians contracted the appellation into Bel. It was a common thing for them to give the name of this idol to distinguished men, *e. g.* Daniel was called Bel-teshazzar, (Dan. iv. 19;) Gideon was surnamed Jerub-baal, (Judges, vi. 32;) and also Jerub-boschet; the latter termination, "*boschet*," meaning "abominable," was used, (2 Sam. xi. 21,) as a term of reproach to Baal. In the same way we account for the variations in the names of Esbaal, called also Isch-

boschet, and Meribbaal, known also by the appellation of Mephiboschet. (2 Sam. ii. 8, and iv. 4.) The Phœnicians also used Baal as a surname: thus we read of Ethbaal or Ithobalus. (1 Kings, xvi. 31.) Such names as Hannibal, (the grace of God,) Asdrubal, (the help of God,) Adherbal, (the glory of God,) &c., were common among the Carthaginians; and we find the name Belenus even among the ancient Gauls. Thus we see that Bel or Baal, (meaning Lord,) was worshipped by almost every idolatrous nation. Originally, this idol represented nothing more nor less than the sun, which rules the day, (Gen. i. 6,) and it is for this reason that we so frequently find Baal associated in Scripture with Ashtaroth, or the moon, and also with the whole host of heavenly bodies; *e. g.* “And they forsook the Lord, and they served Baal and Ashtaroth,” (Judges, ii. 13;) and again—“The children of Israel did evil in the sight of the Lord, and served Baal and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab,” &c. (Judges, x. 6.) And when the reformation brought about by good King Josiah is spoken of, we read, “The

king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord, all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem, in the fields of Kidron, and carried the ashes of them to Bethel." (2 Kings, xxiii. 4.)

This false god was worshipped by the Palmyrians, under the name of Aglibelus, *i. e.* "He who discovers or enlightens," as the sun with his beams; or Malacbelus, *i. e.* king of the stars.

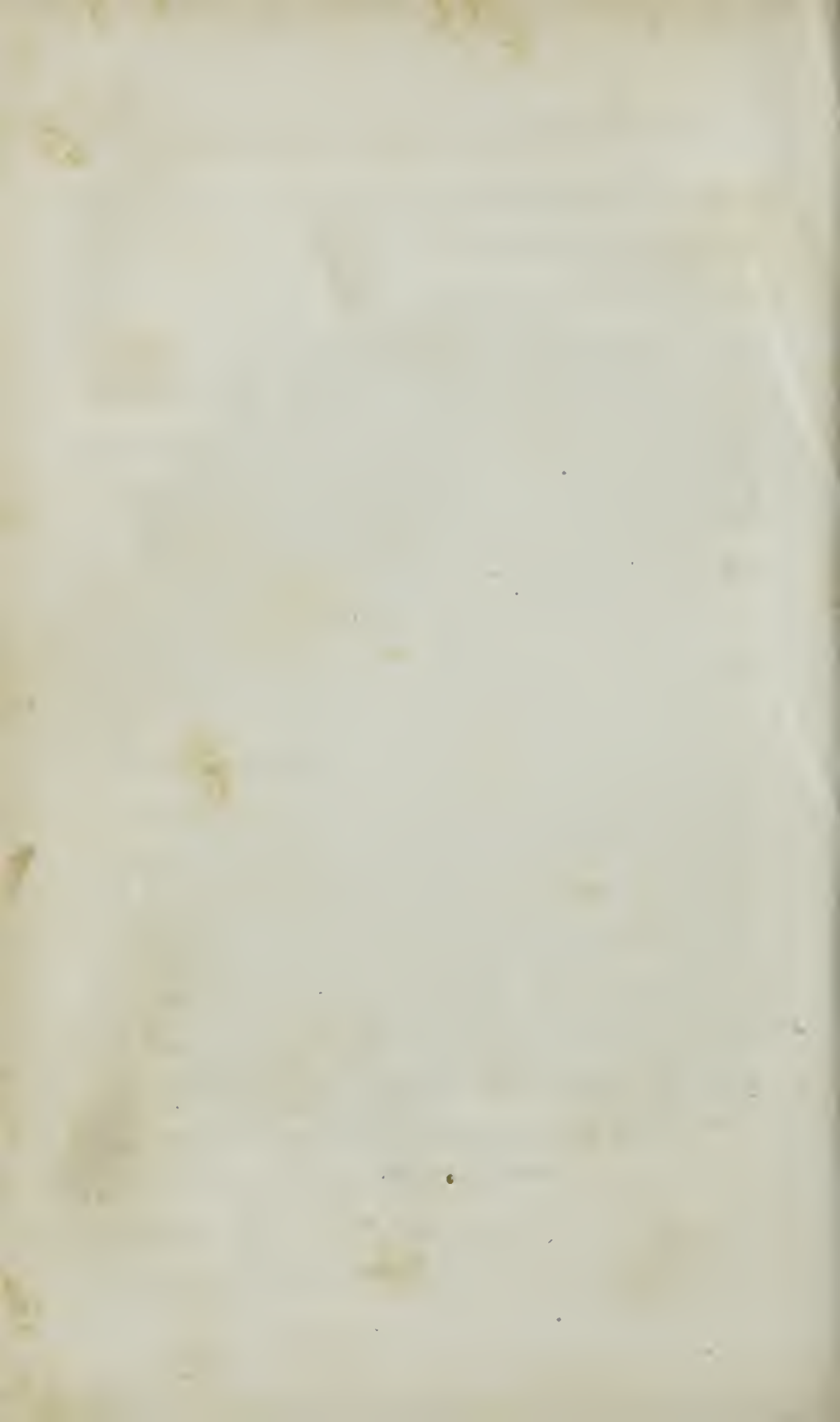
Nimrod, who is mentioned as having been a mighty hunter before the Lord, (Gen. x. 8, 9,) the founder of the Babylonian and Assyrian monarchy, was surnamed Belus or Lord; after his death, his memory was greatly venerated in Assyria and Babylon, and at length he was worshipped as the god Bel, and idols of a peculiar form were set up as his images. To this Isaiah refers, (xlvi. 1, 2,) "Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast.

They stoop: they bow down together; they could not deliver the burden, but themselves have gone into captivity." God threatens to overthrow the idols—"Declare ye among the nations, and publish and set up a standard; publish and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken to pieces; her idols are confounded, her images are broken in pieces." (Jer. l. 2.) And again—"I will punish Bel in Babylon; and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall." (Jer. li. 44.)

The temple of Bel in Babylon was most magnificent. It had the appearance as though eight towers were built, one on top of the other. Each of these towers was fifty feet high, so that the whole height of the temple was four hundred feet or one stadium. The foundation covered an area of four stadia square, or sixteen hundred feet on each of the sides. An account is given of the commencement of this tower in Gen. xi. 2, 3. The builders presumed that they could erect a tower whose top should reach heaven, but God,



Tower of Babel.



to show them how vain it is "to build the wall" without him, confounded their language, and scattered them abroad upon the face of all the earth." Upon the summit of this temple or tower was an observatory, from which the Babylonians made their astronomical calculations. They had attained such a knowledge of the science of astronomy, that when Alexander the Great took possession of Babylon, he found observations made by them, extending as far back as 1903 years. Their calculation reached to 114 years after the deluge, and to the fourth year after the building of the tower at Babel. This temple of Jupiter-Belus, Nebuchadnezzar enlarged by building edifices on each side, to the extent of two stadia; so that its whole circumference was twelve stadia, or 4800 feet, 1800 feet more than that of the temple at Jerusalem, which was 3000 feet. This immense pile was enclosed by a high wall, in which at convenient distances, were gates of fine brass. It is probable that Nebuchadnezzar used the brazen vessels taken from the temple at Jerusalem, in the construction of these gates. (Dan. i. 2; 2 Chron. xxxvi. 7.)

Xerxes upon returning from his expedition into Greece, razed this edifice to the ground, and left it a heap of ruins, after plundering the temple of its immense riches, among which were many images and statues of solid gold. One of these is particularly mentioned by Diodorus Siculus, as having been forty feet high, and is probably the image which Nebuchadnezzar set up in the plain of Dura, which is represented in Scripture, however, to have been ninety feet high. (Dan. iii. 1.) The difficulty in reconciling the discrepancy in these statements, is by no means formidable. The Scriptural accounts speak of the height of the whole statue, including the pedestal, whilst the heathen historian refers only to the image; for it is farther stated, that it was six cubits broad. (Dan. iii. 1.) Now, if the height of the image alone had been sixty cubits, (or ninety feet,) *i. e.* ten times longer than broad, it would have been out of all proportion; as in no instance is the height of the human form more than six times its breadth.

Upon the return of Alexander the Great to Babylon, subsequent to his Jewish expedition, he

was anxious to rebuild this temple, and left for this purpose 10,000 men, who required two months to remove the old rubbish. After this had been, with great labour, effected, the further progress of the work was arrested by the sudden death of Alexander.

In connexion with the account of the image before alluded to, we find an interesting narrative of the constancy of three of the children of God, whom neither threats nor entreaties could induce to bow down to it, and worship like the idolatrous multitude around them. The haughty king of Babylon had made a decree, that, whoever refused, at the sound of sackbut, psaltery, and harp, to bow down to the great image which he had set up, should be cast into the midst of a burning fiery furnace, and when news was brought him that the three Jews, whom he had set over the affairs of Babylon, presumed to disobey his mandate, he ordered them to be brought before him. They *were* brought, and Nebuchadnezzar asks—“Is it true, O Shadrach, Meshach, and Abednego? Do not ye serve my gods, nor worship the golden image which I have set up? Now, if ye be

ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image, which I have made, *well*; but if ye worship *not*, ye shall be cast the same hour, into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?" But they were not to be cajoled by promises nor terrified by threats, into disobedience of the command given to them by the Lord Jehovah, "Thou shalt have none other gods before me." They refused to worship the king's golden image, telling Nebuchadnezzar, that if their God saw fit, he was well able to deliver them out of the furnace, and if such was not the Lord's pleasure, they would rather be burnt up, than violate the law of their God. This answer threw the vindictive monarch into a greater rage than ever; and full of fury, he gave orders to have the furnace seven times more than it was wont to be heated, and commanded his mightiest men to take these three Jews and throw them into the fire. It was done—Shadrach, Meshach, and Abednego fell into the flames of the furnace,

which was so hot that the men who cast in the servants of the Lord, were burned to death. The Lord in whom they trusted, *was* able to deliver them, and *did* save them. The Son of God came to their rescue—the flames had no power over them, and they walked together with the Saviour, unhurt, through the midst of the fire. Thus God magnified his power in the sight of these people, and his servants by their steadfastness were enabled to glorify him. Nebuchadnezzar made a decree, “That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.” (Dan. iii.)

2. NEBO was another idol of the Babylonians, from which the names Nebuchadnezzar, Nebusaraddan, and also Abed-nego were derived. (Is. xlvi. 1; Jer. xxxix. 11.)

3. MERODACH was the name of another of the principal gods of Babylon. “Bel is confounded—

Merodach is broken in pieces." (Jer. l. 2.) Hence we have the names, Evil-Merodach, Mardocem-padus, or Merodach-Baladan. The latter personage was probably invested with divine honours after his death, and worshipped as the god Merodach; though some consider Nebo and Merodach as one and the same, because they stand associated with Bel, in almost the same words. (Is. xlvi. 1; and Jer. l. 2.) Another supposition is, that Nebo was the name of an ancient prophet of Babylon, who was deified; and Merodach, that of one of the first kings of Chaldæa, to whom divine honours were paid after his death.

4. **SUCCOTH-BENOTH** was also a Babylonian idol, which the Samaritans worshipped. (2 Kings, xvi. 30.) "Every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-Benoth," &c. The meaning is literally, "The tents of daughters," hence the term has been understood as applying, not to a single idol-god, but to the temples of Mylitta, or Venus, in which the

grossest profligacy and licentiousness were practised by women in honour of this pretended goddess. Perhaps, however, a particular image, or even the whole worship of Venus may have been designated by this name.

5. SESACH, or SHESHACH, appears to have been the name of an idol, worshipped at Babylon. "And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them." (Jer. xxv. 26.) And again—"How is Sheshach taken! and how is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations." (Jer. li. 41.) The name, MESHACH, which was given to one of Daniel's associates, was derived from this idol. (Dan. i. 17.) The festival *Sacæa*, which was celebrated by the Babylonians with luxurious banqueting, was probably instituted in honour of Sheshach. It is believed that the wicked king, Belshazzar, held the great banquet of which we have an account, (Dan. v.) in honour of this god. Whilst in the midst of his drunken revelry, a

mysterious hand appeared, writing on the wall the doom of the idolatrous king and the fate of his empire, and "that same night was Belshazzar king of the Chaldæans slain." (Dan. v. 30.)

There were many other idols to which divine honours were paid at Babylon, whose names are now unknown. Their worship was sustained and promoted, not only by the priests, but by the magicians, astrologers, and sorcerers, of whom frequent mention is made by the prophets. (Dan. ii. 2.)

CHAPTER XII.

IDOLATRY OF THE ASSYRIANS, ARABIANS, AND
PERSIANS.

NISROCH, an Assyrian idol, was worshipped at Nineveh, the capital of Assyria, under the form of an eagle. It is supposed by some that Belus, or Nimrod, who founded Nineveh, was adored in the temple of Nisroch. Sennacherib, the king of Assyria, who defied the armies of the living God, and in the pride of his heart, vainly imagined that Jehovah could no more protect *his* people than the gods of the heathen nations whom he had conquered, could preserve theirs, was murdered in the temple of Nisroch by his own sons, after the destroying angel had passed through his camp, and slain 185,000 of his soldiers, and he had returned home terror-stricken and ashamed. "It came to pass as he was worshipping in the house of Nisroch, his god, that Adrammelech

and Sharezer, his sons, smote him with the sword." (2 Kings, xix. 37.)

NERGAL was an idol of the Cuthites, 2 Kings, xvii. 36 ; " The men of Cuth made Nergal " their god. They had been transplanted into Samaria, in place of the Israelites, who had before inhabited it. The word, Ner, in Hebrew, signifies a " light," or " fire ; " galal, in the same language, means *to revolve*—or, the word galah, may be taken as the root, the meaning of which is, to *reveal* or *discover* ; and then we have as the signification of Nergal, a revolving fire or light ; or a fire which reveals, *i. e.* the Sun, which, as has already been remarked, was adored by almost every nation, but particularly by the Chaldæans and Persians, whose neighbours the Cuthites were.

That the Arabians regarded the stars as gods, and the Sun as the Supreme Deity, has been stated in a previous section. The Sabeans were a numerous sect among the Arabians ; and in order to distinguish them from the magicians in Chaldæa and Persia, they were called image-worshippers, because they dedicated statues to the

different stars, and presumed that the power and influence ascribed to the heavenly bodies, was communicated to these images. Opposed to this class, were the Magi, or Fire-worshippers, who held those who paid honour to images in utter contempt. This sect originated in Persia, but soon extended their worship into India. Zoroaster is said to have been the founder, or more properly the reformer of this denomination, if indeed the changes introduced by him into the popular religion can be considered a *reformation*. He was a famous prophet of the Magi, and, like Mahomet, an arch-deceiver. According to Oriental writers, he lived during the reign of the Persian king Darius Hystaspis. He is said to have served under a seer of Israel; and if this account be true, Daniel was, no doubt, the prophet in question. Zoroaster commenced his reformation in Media. The Magi supposed that there were two reigning deities; the one was Light and the author of good—the other was Darkness and the author of evil; but Zoroaster introduced a higher Essence, a Supreme God, whom he regarded as the maker of light and darkness; and who, out of

these, had created all things according to his will. This idea was borrowed from Scripture—"I am the Lord, and there is none else, there is no God besides me: I girded thee though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord and there is none else. I form the light, and create darkness: I make peace and create evil." (Isaiah, xlv. 5, 6, 7.) Wherever his influence and principles extended, fire temples were built; not only in order to afford greater facilities for worship, but also to protect the sacred fire, which was formerly liable to be extinguished by the rain and wind, as the altars on which it was kept were, before his time, built under the open sky. The followers of Zoroaster uniformly professed to worship, not the fire itself, but the god of which they considered it the emblem; and because the Sun was regarded by them as the most glorious fire, they supposed that the throne of deity was established there in its greatest splendour, and, therefore, in performing their devotions, they were accustomed to turn their faces eastward;

first towards the Sun, which they called Mithras, and then towards the holy fire. There is a marked reference to this custom in Ezekiel, viii. 15, 16: "Then said he unto me, hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house; and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces toward the east; and they worshipped the Sun toward the east." Zoroaster pretended that he had been taken up into heaven—that the Supreme Being had spoken to him out of a flame of fire—that he had brought back with him from heaven the first fire, which had been kindled in the temple; and that from this source the sacred spark had been communicated to other altars. This was the reason why the Persians preserved a constant flame, and regarded it as sacrilegious to permit the everlasting fire, (as it was called,) to be extinguished. Wherever the kings of Persia went, sacred fire was carried before them upon silver

altars. Nothing unclean was used as fuel. No dead bodies were burnt by them, lest offence should be given to their god, if he were fed on carcasses; their fires were therefore sustained by the choicest wood, which was anointed with oil, after the bark had been peeled off. They never presumed to blow with the mouth upon their fires in order to ignite them, but made use of a fan—it was death to transgress this rule, or to throw any unclean thing into the flames. It was not until a late period that the Persians erected statues in honour of their gods, and worshipped them. This practice was, however, at length introduced by Artaxerxes, the son of Darius, and father of Ochus. The figure of Mithras presented in the plate, is one of the most common emblems under which the Sun was worshipped. It represents a man with a lion's head, holding a torch in each hand—a serpent entwining his neck and shoulders, overtops him by the head. There are four wings to this figure, two of which fall to the earth, and the other two are raised towards heaven. A long fillet, that hangs waving in the wind, proceeds out of his mouth. The wings



MITHRAS.



denote the swiftness of the Sun's course; the two that are raised upwards, denote his rising, and the two which hang down, his setting. The serpent is emblematical of the ecliptic. The torches denote the light and heat emitted by the Sun.

Among the various ceremonies observed by the Persians in honour of Mithras, not the least remarkable was the dedication to it of chariots and horses, which were emblematical of the swiftness of its motion. The horses were led out on particular occasions, towards the east, and solemnly sacrificed at the rising of the Sun. The idolatrous kings of Judea adopted this practice, which was abolished by Josiah. "And he took away the horses that the king of Judah had given to the Sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech, the chamberlain, which was in the suburbs, and burnt the chariots of the Sun with fire." Chariots, with four horses, were dedicated to the Sun, because he pursues his course through four seasons. Chariots of a single span were consecrated to the Moon. Three-horse chariots were devoted to the

infernal gods, whilst Jupiter was honoured by dedicating to him chariots drawn by six horses. Another common emblem of the Sun was that of a young man driving a span of horses. This has been supposed to bear some allusion to Elijah's ascension into heaven, of which many heathen nations had no doubt heard. In support of this suggestion, it has been remarked, that the Greek word *helios*, which means the *Sun*, closely resembles the name of *Elias*. We find the account of Elijah's ascension into heaven, in 2 Kings. ii. "And it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, as the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, knowest thou that the Lord will take away thy master from thy head to-day? And he said, yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray

thee; for the Lord hath sent me to Jericho. And he said, as the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, knowest thou that the Lord will take away thy master from thy head to-day? And he answered, yea, I know it; hold ye your peace. And Elijah said unto him, tarry, I pray thee, here; for the Lord hath sent me to Jordan; and he said, as the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy Spirit be upon me. And he said, thou hast asked a hard thing; nevertheless, if thou see me, when I am taken from

thee, it shall be so unto thee ; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, my father, my father ! the chariot of Israel and the horseman thereof. And he saw him no more : and he took hold of his own clothes, and rent them in two pieces.” (2 Kings, ii. 1-12.)

CHAPTER XIII.

IDOL-GODS OF THE EGYPTIANS.

THE Egyptians were from a very early period addicted to idolatry. The Sun and Moon, together with twelve other primary gods, which were, in all probability, so many constellations, were the principal objects of their worship. Their supreme idol was Jupiter-Hammon, Ammon, or Amun—evidently derived from Ham, who, with his son Mizraim, took possession of Egypt and Lybia, and was subsequently adored by his idolatrous descendants as the Supreme Being. The temple and oracle of Jupiter-Ammon in the sandy deserts of Lybia, have been noticed in a previous chapter. A similar temple, if not more than one, stood in the city of No-Ammon, or as the Greeks termed it, Diospolis, *i. e.* “Jupiter’s city.” “The Lord of hosts, the God of Israel, saith, behold I will punish the multitude of

No, and Pharaoh, and Egypt, with their gods and their kings; even Pharaoh, and all them that trust in him." (Jer. xlvi. 25.) "I will pour out my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No." (Ez. xxx. 15.) "Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?" (Nahum, iii. 8.)

2. OSIRIS was one of the chief deities of Egypt, and, together with Isis, most generally worshipped in Egypt. Some authors have alleged that Osiris is Joseph, the great patriarch, whom God so highly exalted in Egypt; others again affirm that Moses was his prototype, and the supporters of both theories have drawn beautiful parallels between the traditions concerning Osiris, and the histories of these two great men. But there is one fact, which is too stubborn to be removed, and which strikes a death-blow at both suppositions—for, it is certain, that the worship of Osiris was more ancient than either Moses or Joseph, as is evident from the circumstance that the Israelites imitated the ceremonies observed in the wor-



OSIRIS.

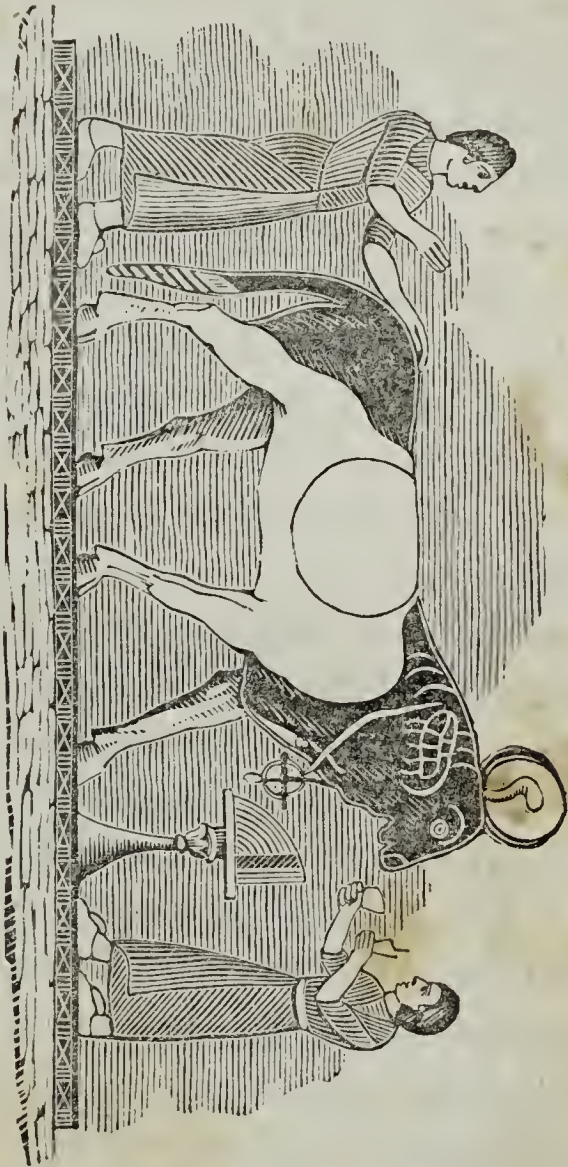
ship of Osiris, in the adoration of the golden calf. Another opinion is, that Osiris and Jupiter-Ammon are the same, and that Ham, the son of Noah, was deified after his death, and worshipped as that god. There is no doubt, however, that Osiris was intended to represent the *Sun*; whether

it was, that the priests of Egypt, to conceal the true history of a prince of that name, gave out that he was the Sun ; or, whether, acknowledging him to have been a mortal who had conferred many blessings upon their country, they taught that he had been translated to that luminary, it is at least certain, they agreed that he had become that radiant orb, which diffuses light and heat over all the earth, and that divine honours should be paid to him. There were several symbols under which Osiris was worshipped. That in the plate consists of the body of a man, with an eagle's head, surmounted by a helmet, on which is a figure of the Sun. The eagle's head, no doubt, refers to the piercing sight of that bird, which the ancients admired on account of its soaring and daring flights, calling it "the bird of Jove ;" and also because they supposed its vision to be unimpaired by gazing at the Sun. But the most common figure under which Osiris was worshipped, was that of an ox ; and not only were divine honours paid to the golden images representing this creature, but also to the real animal itself ; for it is well established, that the Egyptians kept

in the temple of Osiris a living ox, which they worshipped. In Heliopolis this idol was known by the name of Mnevis; in Memphis, it was called Apis. The beast selected as the object of adoration, was required to have the following marks. His body must be all over black, except one white spot on the forehead, and another on his back in the shape of an eagle, or according to others, of a half-moon; the tuft at the extremity of the tail was to be bifurcate, and under the tongue there must be a wart. Whenever an ox answering this description was found, it was brought with great rejoicings into the temple of Osiris—there it was kept and worshipped till its death, when it was solemnly interred, and a substitute, with the requisite qualifications was sought. If it happened to live too long, according to their rule, it was drowned in the Nile, for the sacred books of the priests prescribed to this divinity a precise day, beyond which he was not permitted to live; and if his natural death did not occur within the limits there laid down, he was thrown into the river. But, when the ox died a natural death, they gave it magnificent

obsequies, and on such occasions, were so lavish in their expense, that they who were appointed for its retinue, not unfrequently ruined their fortunes. It once occurred in the time of Ptolemy, the son of Lagus, that fifty talents, or \$76,000, were borrowed to defray the charges of its funeral rites. Sometimes it happened that several years elapsed before another Apis could be found. At the very time when Cambyses, king of Persia, was at Memphis, they had just found a beast to suit them, and were exulting with the most extravagant demonstrations of delight, because the god Apis had once more made his appearance. Cambyses bade them bring the animal before him, and when it had accordingly been led into his presence, he stabbed it in the flank with his dagger, and laughed the priests to scorn for worshipping a beast, as though it were a god.

At a later period, the Persian king, Ochus, ordered Apis to be dragged out of his temple, and after sacrificing an ass to their god, compelled the priests to eat the victim. The emperor Augustus, when requested to visit the temple of this idol, replied that he worshipped the *gods* and not



APIS.

dumb beasts. The mode of consulting Apis was the following. They who were desirous of ascertaining the mind of the god, previously burnt incense upon an altar filled with oil from the lamps lighted on the occasion, and laid down a piece of money upon the altar, at the right side of the statue of Apis. Then, having applied their mouth to the ear of the god to interrogate him, they went away, stopped their ears till they got without the precincts of the temple, and whatever they heard first was received as an answer from the idol.

The children of Israel, when in Egypt, had been spectators at the festivals, held in honour of this idol, and hence their worshipping the Lord under the figure of a golden calf, is easily accounted for. Aaron made the image after the model of Apis, and the Israelites adored it according to the Egyptian custom with feasting, dancing, and singing. Moses had gone up to commune with the Lord on Mount Sinai, and delaying somewhat longer than the Israelites thought desirable, they came to Aaron and said, "Up, make us gods which shall go before us; for, as for this

Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron consented—perhaps, because he saw that expostulation would be useless, or because he thought that by suffering them to disgrace themselves, he could inspire them with an utter abhorrence of such practices for the future. The people brought to Aaron all the gold ornaments they could collect, and he made out of them a *molten calf*. It is impossible to justify Aaron's conduct in this particular; he ought rather to have died than connived at their sin. God saw them in the midst of their idolatrous worship, and his anger was kindled against them. He sent Moses down in haste from the Mount, telling him that the people which he brought out of Egypt had corrupted themselves: "I have seen this people, and beloved, it is a stiff-necked people; now therefore LET ME ALONE, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation." But Moses *would not let the Lord*, long-suffering and gracious, *alone*. He pleads for Israel with holy importunity; reminds Jehovah

of his covenant with Abraham, Isaac, and Jacob, and prevails, having power with God; and the Lord repented of the evil which he thought to do unto his people.

Moses and his servant Joshua went down together, and as they drew near the camp, they heard the noise of the people as they shouted, and Joshua exclaims, "There is a noise of war in the camp;" but Moses tells him, "It is not the voice of them that shout for mastery, neither is the voice of them that cry for being overcome; but the noise of them that sing, do I hear." And now they are near enough to see the calf and the dancing. Moses cannot contain his indignation. He throws down the tables of the testimony, upon which the law of God was written, the first commandment of which, "Thou shalt have no other gods before me," Israel had so shamefully transgressed, rushes in among the people, takes the calf which they had made, and burns it in the fire; and having ground it to powder, and strewed it upon the water, he makes the children of Israel drink of it. The anger of Moses is still more excited, when he sees, that

according to the custom of Egypt, the worshippers of the golden calf have made themselves *naked*. He places himself in the gate of the camp, and calls out, "Who is on the Lord's side, let him come unto me." All the sons of Levi answered to the call, and Moses sends them out, after bidding them gird on their swords, and commands them to spare neither son nor brother, nor neighbour nor companion, but to hew down every idolater they met.

The Levites did as commanded, and three thousand corpses in the camp of Israel testified that it is a fearful thing to tempt God, and incur his wrath by worshipping graven images. Nor was this all. A plague from the Lord fell upon the surviving idolaters; and worse than all, the Lord Jehovah withdrew, and refused to go up with the people; but, at the intercession of Moses, upon the repentance of Israel, he was entreated, and pardoned their iniquity. (Ex. xxxii. xxxiii. xxxiv.)

We find a reference to this, and similar transgressions, in Ezekiel, xxvi. 18. "But the house of Israel rebelled against me in the wilderness;

they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I will pour out my fury upon them in the wilderness, to consume them.”

CHAPTER XIV.

IDOL-GODS OF EGYPT.

THE wicked Jeroboam established the worship of the golden calves at Bethel and Dan, in order to prevent the kingdom from returning to the house of David. "If," said he in his heart, "this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto the people, it is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan." (1 Kings, xii. 26-29.)

We learn how it was that Jeroboam acquired such partiality for the idolatry of Egypt, by re-



HARPOCRATES.

ferring to the eleventh chapter of the same book. “Solomon sought to kill Jeroboam: and Jeroboam arose, and fled into Egypt, and was in Egypt until the death of Solomon. (1 Kings, xi. 40.)

3. Isis was a divinity of the Egyptians, the images of which were made in the figure of a



ISIS.

woman, with the horns of an ox. All cows were consecrated to Isis. It is well established that the Moon was the object adored under the name and character of this idol. There was a famous temple of Isis at Busiris. The worship of this deity was blended with that of Osiris, and similar cere-

monies were observed in their adoration. The goddess Cybele of the Greeks and Romans, corresponded to the Isis of the Egyptians.

Isis was usually delineated with a cymbal in her hand, and a crown, in the form of a tower upon her head. The image of her son, Harpocrates, was generally associated with her, and represented a young man, pressing his finger upon his lips, in token of the secrecy which was enjoined upon the worshippers of Isis, whose mysteries like those of Ceres, it was considered sacrilege to reveal.

4. SERAPIS was another idol of the Egyptians, entirely distinct from Apis or Osiris, (with which it has been supposed to be synonymous,) inasmuch as its worship was introduced 1000 years after the period in which Moses lived, and shortly before the death of the Egyptian king Ptolemæus Soterus, who is said to have brought the knowledge of it from Pontus into Egypt, and to have erected a temple in Alexandria, which was called Serapæum, in honour of this imaginary deity. It is believed that Pluto was worshipped in Egypt under the name of this idol, and the figures of

Serapis, which have been preserved, appear to corroborate this opinion. He is usually represented as a man of a grave and dignified appearance, preceded by an animal with three heads, a lion's head being in the midst, with a wolf's head on the left, and a dog's head on the right hand. It is well known that Pluto is accompanied by the three-headed monster Ceberus, in all the symbols intended to represent the ruler of the infernal regions.

5. BAAL-ZEPHON. The name of this deity imports that he was adored as the "god of scrutiny." Its temple and image were situated on the shore of the Red Sea. When Moses had brought the children of Israel out of Egypt, and Pharaoh had set out in pursuit, the Lord bade Moses, "Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the Sea, over against Baal-zephon: before it shall ye encamp by the Sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in." (Ex. xiv. 2, 3.) And again: The Egyptians pursued after them (all the horses and chariots of Pharaoh, and his

horsemen, and his army,) and overtook them encamping by the Sea, beside Pi-hahiroth before Baal-zephon." (Ex. xiv. 9.) The reason why this site was chosen for the temple of Baal-zephon was, in order that all fugitives from Egypt might, by its influence, be detained and hindered from escaping. Perhaps it was, with a view to cast eternal reproach upon this idol-god, that Jehovah commanded his people to come within the reach of its pretended power. In sight of this impotent thing, Pharaoh and all his host, who pursued the Israelites, sank like lead to the bottom, when God called back to their accustomed bed, the waters of the Red Sea. Baal-zephon was also the name of a city. One of the journeys of the Israelites in the wilderness is thus stated: "And they removed from Etham and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol." (Numb. xxxiii. 7.) Here we find Baal-zephon associated with the names of cities, in such a way as to show that it also was the name of a place.

6. **CHIUN**, or Cijjun, the Persian and Arabian name for the planet Saturn, was another imagi-

nary divinity, worshipped in Egypt. "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." (Amos, v. 26.) The name under which Chiun was known in Egypt, was Remphan, so called by the martyr Stephen, who testified that the Jews had learned to serve it from the Egyptians. "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." (Acts, vii. 43.)

7. The Egyptians are said to have worshipped fire also, under the name, Seraphim.

8. There were many animals to which at a very early period, divine honours were paid in Egypt; such as dogs, cats, sheep, oxen, birds, reptiles, &c. Whatever living creature was the first to meet them in the morning, was adored as their god. The images of sacred animals were deposited in their temples. Whoever killed a beast forfeited his life. This accounts satisfactorily for the unwillingness of the Israelites to offer sacri-

fices in Egypt. “ And Pharaoh called for Moses and for Aaron, and said, go ye, sacrifice to your God in the land. And Moses said, it is not meet so to do ; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, we shall sacrifice the abominations of the Egyptians before their eyes, and will they not stone us ?” (Ex. viii. 25, 26.)

The abhorrence of the Egyptians against herdsmen, whose office, it is well known, was by them considered most disgraceful, is notorious ; but when it is remembered, that shepherds and herdsmen generally used the flesh of their cattle as food, it can well be imagined that the idolatrous Egyptians would detest the sacrilegious men who were in the habit of eating up their country’s gods. Hence it was necessary that Joseph should prepare the mind of Pharaoh to receive his brethren, before presenting them to the king, because their occupation had been “ about cattle” from their earliest youth. “ And Joseph said unto his brethren, and unto his father’s house, I will go up and show Pharaoh, and say unto him, my brethren and my father’s house, which were

in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks; and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, what is your occupation? that ye shall say, 'thy servant's trade hath been about cattle from our youth even until now, both we and also our fathers; that ye may dwell in the land of Goshen: for every shepherd is an abomination unto the Egyptians.'" (Gen. xlvi. 31-34.) This passage of Scripture, (and indeed the whole context), developes a noble trait in Joseph's character. He was high in power in the land of Egypt, was invested with little less than the authority of royalty itself; but all the splendour of the court of Pharaoh could not make him forget his poor old father, or his wicked brethren, who had sold him as a slave. Let us learn from this, to leave vengeance to the Lord: "If our enemy hunger, let us feed him; if he thirst, let us give him water to drink; for, in so doing, we shall heap coals of fire on his head." An infinitely greater instance of forbearance and forgiveness is furnished by



DIANA ÆLÛRUS.

the blessed Saviour. When he hung bleeding on the cross, suspended by the soreness of his wounds, and the cruel men who nailed him to the tree stood around him, mocking and reviling, he prayed, "Father, forgive them—they know not what they do."

But to return to the Egyptians. It was even customary at one time, to take sacred animals with them as tutelary deities, when they went to

war. The figure in the plate is a representation of Diana Ælurus, who was worshipped under the form of a cat. It was well said by one of the ancients, that it was a happy thing for mankind that the theology of Egypt was not relished by all nations, because, had this been the case, the world would soon have been inhabited by beasts instead of men.

9. Finally, satyrs or devils were adored, under the figure of a goat. Under this form the idol Pan was worshipped. The most horrible obscenity and prostitution was practised at their festivals. Jeroboam introduced this vile abomination also: "And he ordained him priests for the high places, and for the devils, and for the calves which he had made." (2 Chron. xi. 15.) This, too, in the face of the solemn prohibition of Jehovah: "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations." (Lev. xvii. 7.)

In the Egyptian plagues, the Lord God threw down the idol-gods of the Egyptians, thereby showing their impotence: "Against all the gods

of Egypt, I will execute judgment; I am the Lord.” (Ex. xii. 12; and Numb. xxxiii. 4.)

There are three kinds of priests mentioned in Scripture as prominent among the Egyptians, viz. “Wise men, magicians, and sorcerers,” (Ex. vii. 11, and Gen. xli. 8,) but the distinction between them cannot be accurately defined, as they appear to have been consulted almost indiscriminately.

CHAPTER XV.

IDOL-GODS OF THE PHŒNICIANS.

BAAL was the common appellation of almost every heathen idol, but it was the proper and peculiar name of the great divinity of the Phœnicians, which was worshipped in Tyre and Sidon, and from these cities introduced into the land of Israel by Jezebel. Of Ahab it is said—“And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.” (1 Kings, xvi. 31, 32.) There was a festival held every five years in honour of this idol, which corresponded to the Olympian games, occurring once in four years, and celebrated in honour of Jupiter and

Hercules. Baal was known to the Greeks under the name of the Tyrian Hercules. The Tyrians themselves, however, designated their idol by the name Melacarthus, which is composed of two Phœnician words, *melec* and *kartha*, meaning king, or lord of the city. The Grecians, having noticed some similarity between the ceremonies, observed at the festivals of Baal, and those which were common at home in the worship of Hercules, supposed that they were both alike, and hence arose the name of the Tyrian Hercules. We are told in 2 Macc. iv. 18, 19, "Now, when the game that was used every fifth year was kept at Tyrus, the king being present, this ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges."

Melec and Baal, with the surname Kartha, are synonymous. The former meaning "king," the latter "lord, of the city." Melec was also used alone, like Baal. Hesychius tells us that Melec

was the name of Hercules among the Amathusians, who were a colony of Tyrians in Cyprus. The worship of this idol was introduced among the Israelites, more especially in the days of Ahab and his successors; as is evident by a reference to the following Scriptures, 1 Kings, xvi. 31, (quoted above,) 1 Kings, xviii. 21, where Elijah calls on the children of Israel to take a decided stand on the side either of God or of Baal: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him."

Jehu, the successor of Jeroboam, after putting the children of Ahab to death, and appearing animated by zeal for the glory of Jehovah, soon fell into the sins of Jeroboam: "And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much." (2 Kings, x. 18.) Now, although this was said with a view to decoy the priests of Baal into one place, in order to kill them, and although the artifice was successful, yet it is expressly stated, that "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart;

for he departed not from the sins of Jeroboam, which made Israel to sin." So that the declaration which he made in order to deceive the priests of Baal, proved in the end but too true. His hypocrisy probably did more to promote the worship of Baal, than all the altars and high places which Ahab had consecrated to that idol.

The Lord complains of his covenant people through the prophet Hosea: "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." (Hos. ii. 8.) Temples and altars were erected to Baal. (1 Kings, xvi. 32; 2 Kings, x. 21, 23.) "Jehu and Jehonadab, the son of Rechab, went into the *house of Baal*," &c. Its images were set up, as we learn from the 26th and 27th verses of the same chapter: "And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal," &c. Groves were planted to promote its worship: "Ahab made a grove" for Baal. (1 Kings, xvi. 33.) Prophets and priests were appointed to maintain its worship, (2 Kings, x. 19,)

who presided at the festivals of Baal, (2 Kings, x. 20,) and burnt incense. Jeremiah chides Judah thus: "According to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing, even altars to burn incense unto Baal." (Jer. xi. 13.) Various kinds of sacrifices were offered, (2 Kings, x. 19, 24,) whilst the prophets and worshippers of Baal cut and wounded their flesh, (1 Kings, xviii. 28,) and leaped upon the altar, (verse 26,) after kneeling before the images, praying to them and kissing them. (1 Kings, xix. 18.) These details concerning the worship of Baal are furnished in the course of a very interesting account of the means employed by Elijah, to rid Israel of the priests of this idol. The Lord, in order to punish Ahab for his wickedness, had withheld the rain, so that for three years there was a most distressing drought in the land: "After many days the word of the Lord came to Elijah, saying, go show thyself unto Ahab; and I will send rain upon the earth." Elijah accordingly went, and when on his way, he was met by Obadiah, the governor of Ahab's

house, a good man, who had hid a hundred of the Lord's prophets at the risk of his own life, at a time when Jezebel was persecuting the priests of the Lord. Obadiah had been sent by Ahab to look for water, for the drought had become so excessive that the horses and cattle were on the point of perishing. He was rejoiced to meet Elijah, but when the prophet bade him "go and tell Ahab, behold, Elijah is here," he was greatly distressed: "As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, he is not there, he took an oath of the kingdom and nation that they found thee not. And now thou sayest, go, tell thy lord, behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so, when I come and tell Ahab, and he cannot find thee, he shall slay me: but I, thy servant, fear the Lord from my youth." Elijah assures his friend that he is sincere in his determination to show himself to Ahab that very day, and so Obadiah went back to his master and delivered the prophet's message. When Ahab

and Elijah met, the first word that the king addressed to him was, "Art thou he that troubleth Israel?" "No," said the prophet, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Virtue is as bold, as guilt is cowardly. Elijah had been hunted by this wicked king through every province of his empire, and yet when they meet, Ahab seems abashed in his presence, and the servant of the Lord *commands*, after throwing back upon his persecutor the imputation of troubling Israel. He bids him gather all Israel to Mount Carmel, together with the prophets of Baal, and of the groves, 850 in all. He is obeyed. And now Elijah comes to the people and asks, "How long halt ye between two opinions?" He calls on them to decide whether Jehovah or Baal be God, by a simple test. Let the prophets of Baal take a bullock and cut it in pieces, and lay it on wood, and put no fire under, and he will dress the other bullock, and put kindling wood around it without fire, and the God that answereth by fire, let him be God. The challenge is accepted—the priests

of Baal take their bullock, and lay it on the altar in the mode prescribed—and from morning till noon “they called on the name of Baal, saying, O Baal, hear us! But there was no voice, nor any that answered; and they leaped upon the altar that was made.” Elijah now begins to taunt them—“Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked!” The silly prophets, supposing Elijah to be in earnest, began to cry out louder than ever; and not content with this, “cut themselves with knives and lancets, till the blood gushed out upon them.” But all their cries could not wake Baal out of his sleep. Mid-day was past, and still the wished-for fire had not appeared. They continued prophesying until the time of the offering of the evening sacrifice, but there was still “neither voice, nor any to answer, nor any that regarded.” After the impotence of Baal had been fairly exposed, Elijah calls the people, “Come near unto me.” The people do as desired, and he proceeds to repair the altar of the Lord that was broken down. Having taken



Elijah's Sacrifice.



twelve stones, according to the number of the tribes of the sons of Jacob, he builds with them an altar in the name of the Lord, and makes a trench round about it. The wood and the bullock having been adjusted, he bids them fill four barrels with water, and pour it on the sacrifice and on the wood. This is repeated again and again, until the altar is drenched, and the trench is full of water. By this means he proves that he does not intend to deceive them by any fire which might have been secretly prepared under the altar. “And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they



PRIESTS OF BAAL.

fell on their faces ; and they said, the Lord, he is the God ; the Lord, he is the God ! And Elijah said unto them, take the prophets of Baal ; let not one of them escape. And they took them ; and Elijah brought them down to the brook Kishon, and slew them there.” (1 Kings, xviii.)

The priests of Baal and of other idols were

called Camarim, (corresponding to the Black friars of the Papists,) because, instead of being arrayed in white, like the priests of the Lord, they were clothed in black. They had a house appropriated to the keeping of their vestments. (2 Kings, x. 22.) “I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the *Chemarims* with the priests.” (Zeph. i. 4; Coll. Hos. x. 5; 2 Kings, xxiii. 5.)

The name of Baal was actually applied to Jehovah, and in view of this circumstance, the prophet Hosea was commissioned to say to Israel—“And it shall be at that day, saith the Lord, that thou shalt call me Ishi, (my husband); and shall call me no more Baali, (my lord).” It was for this reason, that the image of this divinity is called “the image of jealousy, which provoketh to jealousy.” The Lord represents himself as provoked to jealousy against Israel, like a husband against an unfaithful and adulterous wife. Manasseh had set up the images of Baal and other idols in the temple of the Lord. “He set a graven

image of the grove he had made, in the house, of which the Lord said to David, and to Solomon his son, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever." (2 Kings, xxi. 7, and 2 Chron. xxxiii. 3.) "The children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name to pollute it." Good king Josiah destroyed these abominations, (2 Chron. xxxiv. 4,) but his successors restored them, (2 Kings, xxiii. 37, and 2 Chron. xxxvi. 12.)

Baal was associated with various surnames—*e. g.* Baal-Zebub, Baal-Samen, Baal-Peor, Baal-Berith, Baal-Zephon—the last named was mentioned among the Egyptian idols; of the rest we shall speak when we treat of the deities of the different nations who worshipped them.

BAAL-SAMEN, "the lord of heaven," was an idol of the Phœnicians, corresponding to the Jupiter-Olympius of the Grecians. It was to the image of this pretended deity, that Antiochus consecrated the temple at Jerusalem, and caused a statue to be placed on the altar of burnt-offerings; of which

we read in the books of the Maccabees: "Now, the fifteenth day of the month, Cisleu, in the one hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Judah on every side." (1 Macc. i. 54.)

And again—"Not long after this, the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter-Olympius; and that in Garizim, of Jupiter, the Defender of strangers," &c. (2 Macc. vi. 1, 2.)

BAAL-ZEBUB, "the lord of flies," was another Phœnician divinity, the images of which were made with heads, representing a fly. The Syrians were accustomed to compose their idols of the human form and that of some inferior animal. In order to cast reproach upon this idol-god, it was sometimes called by the Jews, Beel-Zebub, "lord of uncleanness." The proper appellation, however, was Baal-Zebuch, or Baal-Zebuchim, "the lord of sacrifices;" but, in derision, the Jews termed

it, sometimes Baal-Zebub, and sometimes Beel-Zebub. In all probability, Pluto, the god of the infernal regions, who was worshipped by the Phœnicians, was synonymous with Beelzebub, or the devil. In the New Testament he is called the *prince of devils*. He presided over the infernal river, Acheron, a name derived apparently from the city of Accaron, or Ekron, where Pluto or Beel-Zebub was adored with distinguished honours. Hence the oracle of Baal-Zebub at Ekron, which king Ahaziah consulted, after (2 Kings, i. 2,) being injured by a fall through a lattice in his upper chamber, was none other than the temple consecrated to Pluto, in which necromancy was practised by such characters as Saul employed. (1 Sam. xxviii. 8-11.)

It is not difficult to account for the name of Baal-Zebub. Flies and vermin in general were regarded as among the greatest plagues of the East, and the former were peculiarly objects of dislike, because they sucked up the blood of victims offered to the gods. According to pagan theology, this inconvenience or nuisance was attributed to the agency of some deity, who of

course had power also to remedy the evil; and none could be found more likely than Pluto, the author of all evil, and the ruler of hell. It is true, nevertheless, that the Greeks had a distinct deity, whose business it was to drive away the flies, whom they worshipped as Jupiter-Apomiios.

ASHTAROTH, or ASHTORETH, was a goddess worshipped by the Sidonians. It is related of Solomon that he went after Ashtaroth, the goddess of the Zidonians, and after Milcom, (or Moloch,) the abomination of the Ammonites. (1 Kings, v. 33.) Compare also, 2 Kings, xxiii. 13; Judges, ii. 13, and x. 6; 1 Sam. vii. 3, 4, xii. 10, and xxxi. 10. She is the same as Astarte, or Venus Urania, so often mentioned by profane writers. Ashtaroth was known to the Egyptians, and worshipped by them under the name of T'surot, from which the Hebrews derived Ashtaroth, meaning "herds," or "flocks,"—hence, its images had the head of a sheep.

DIANA, (or the moon,) was also worshipped under the name of ASTARTE, or ASTROARCHE, *i. e.* "queen of heaven." The Israelitish women

brought offerings of cakes (Jer. vii. 18,) to the queen of heaven, in order to conciliate her good will and insure favourable weather, (Jer. xliv. 17, 19,) so that the fruits of the field might be abundant. Groves and well-watered places were the favourite resorts of her worshippers; and to this circumstance the name Aschera, or Ascheroth, by which she is also designated, may be attributed. "And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves," or Ascheroth. (Judges, iii. 7. Compare Judges, ii. 13; 1 Kings, xvi. 31, 32; 2 Kings, xxi. 3, 7.) The temple of this idol was known as the house of Ashtaroth, in which the Philistines deposited as a trophy, the coat of mail and weapons of king Saul. (1 Sam. xxxi. 10.)

The festivals of Astarte, or Ashtaroth, were carnivals of licentiousness—the utmost indecency and profligacy were practised, and not one of the abominations into which Israel was decoyed, was more hateful to Jehovah than the worship of Baal and "the groves." At a later period than

that, in which allusions are made in the Old Testament to this goddess, various rites and ceremonies, borrowed from Jewish customs, were introduced into her worship.

CHAPTER XVI.

IDOL-GODS OF THE MOABITES, MIDIANITES, SE-
CHEMITES, AMMONITES, AND PHILISTINES.

BAAL-PEOR, or PEOR, from the mountain of that name, towards the wilderness, (Numb. xxiii. 28,) was worshipped by the Moabites and Midianites.—“Israel joined himself unto Baal-Peor: and the anger of the Lord was kindled against Israel.” (Numb. xxv. 3.) For this cause, the Lord says to Moses, in the 17th and 18th verses, “Vex the Midianites, and smite them: for they vex you with their wiles, wherewith they have beguiled you in the matter of Peor,” &c. The temple of this idol is called the house of Peor. (Deut. iii. 29.) It was a vile thing, of hideous form, and the most horrible rites were performed in its service. (Hosea, ix. 10; Ps. cvi. 28; Coll. Numb. xxv. 1-3.)

Some have supposed, and apparently with very



BAAL-PEOR, OR PRIAPUS.

good reason, that Baal-Peor, and the Roman Priapus, were the same; also, that it is synonymous with Miplezeth, in honour of which, king Asa's mother, or rather grandmother, Maecha, had instituted in a grove, shameful ceremonies, over which she presided, similar to the filthy

rites practised at the worship of Venus. Asa removed her from being queen, and cut down her idol. (2 Chron. xv. 16.) The literal meaning of Miplezeth is, "an image of terror," implying that all servants of the true God might well be terrified at its horrible worship. Idols in general are termed, in Scripture, an abomination. The heathen themselves worshipped them with fear and trembling, as they well might, who were under the spirit of bondage.

CHAMOS, or CHEMOSH, was the principal god of the Moabites, who are therefore termed the people of Chemosh. (Numb. xxi. 29; Jer. xlvii. 7, 13, 46.) Solomon consecrated a temple to this idol also, (1 Kings, xi. 7; and 2 Kings, xxiii. 13,) near Jerusalem. The ceremonies observed at its worship appear to have been similar to the rites practised in honour of Baal-Peor; though others suppose that Chamos corresponded to the Roman Bacchus, the god of wine.

BAAL-BERITH was an idol of the Sechemites, who built a temple to promote its worship. After the death of Gideon, the Judge of Israel, who so valorously freed her from the yoke of her op-

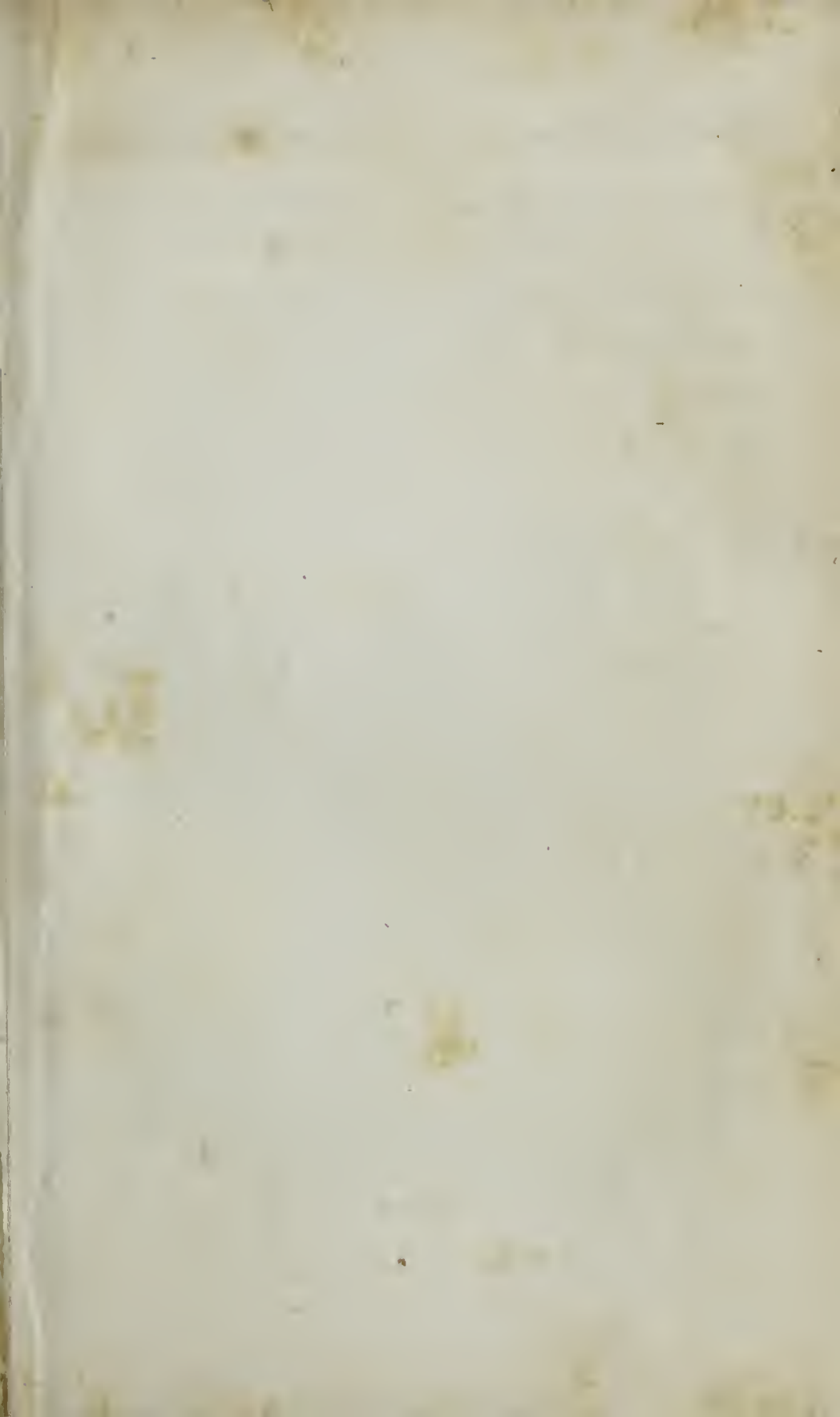
pressors, and zealously served Jehovah, the people of God went after Baalim, and made Baal-Berith their god. (Judges, viii. 33.) Mention is made of this idol-god, in connexion with the history of Israel in Judges, ix. 4, where it is said that the men of Shechem gave Abimelech three score and ten pieces of silver out of the house of Baal-Berith, to assist him in the prosecution of his ambitious purposes. This generosity, Abimelech soon gave them cause to regret, for, owing to a quarrel which ensued between him and the Shechemites, he fought against their city, and having forced the outer walls, drove the inhabitants before him with terrible slaughter, compelling the survivors to take refuge in the hold of the house of their god, Baal-Berith, (verse 46.) Abimelech set fire to the building, and thus destroyed those who had fled to it for protection.

The meaning of Baal-Berith is "lord of covenants," similar to the "Zeus horkios" of the Greeks, or the Jove, who was invoked when any thing was to be ratified by an oath. Calmet thinks that Baal-Berith was the same as Dagon, the chief divinity of the Philistines.

MOLOCH, also MALCOM, (Zeph. i. 5,) or MILCOM, (1 Kings, xi. 33, 2 Kings, xxiii. 14,) likewise called ADRAMMELECH and ANAMMELECH, among the Samaritans, (2 Kings, xvii. 31,) means a king, (Amos, v. 26, Acts, vii. 43,) and is therefore regarded by some as the same as Baal, (Jer. xix. 5, and xxxii. 35,) and as representing the Sun, which was called king of the stars. The worship of Moloch is forbidden under terrible penalties. (Lev. xviii. 21, and xx. 2, 5.)

Solomon worshipped Moloch among the idols whom he set up as his gods, (1 Kings, xi. 7.) Jehovah, through his prophet Jeremiah, complains that his covenant people had "built the high places of Baal, which are in the valley of the son of Hinnon, to cause their sons and their daughters to pass through the fire to Moloch, which I commanded them not; neither came it into my mind, that they should do this abomination, to cause Judah to sin." (Jer. xxxii. 35.)

The passage in Jeremiah, xix. 5, to which allusion was made on a preceding page, appears still further to confirm the opinion that Moloch was the Baal of the Ammonites, and essentially the





Moloch.

same as that idol. "They have built, also, the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind."

The planet Mars is said to have been the Moloch of the Egyptians. It is reckoned among the idols of the Canaanites: "They sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan," &c. (Ps. cvi. 38.) Here, there is an evident allusion to Moloch. This idol was, however, more especially the god of the Ammonites, and is expressly called "the abomination of the children of Ammon." (1 Kings, xi. 7.) According to the most authentic accounts, its image was a brazen statue, with the head of an ox, high horns, and extended hands, as though it were reaching out for something, which was offered or promised to it. In honour of this vile thing, its idolatrous worshippers caused their children to pass through the fire, ostensibly with a view to purify them. The priest, or else the father of the child, led it barefoot over a blazing pile: if

the poor victim survived, it was pronounced to be purified ; but if, as usually happened, the wretched sufferer perished in the flames, prosperity and happiness were promised as the certain reward of the parents. Others burnt and sacrificed their offspring by placing them in the fiery arms of the monster, made red-hot by means of a furnace at the base of the image. The piteous outcries of the unhappy children were the signal for drums to beat and trumpets to sound, lest the screams of their burning offspring might waken up the sleeping pity of their unnatural and deluded parents. It is difficult to conceive how they could possibly be reconciled to this barbarous immolation of their children. The mind sickens at the thought of the deep degradation, to which these wretched idolaters must have sunk, before they could find motive sufficient to induce them to consent to the horrid sacrifice, in the assurance of the priests, that their remaining children would be blessed with long life and prosperity, and that their private loss would prove the public gain.

It appears from Amos, v. 26, and Acts, vii. 43, that Moloch was sometimes drawn on a cha-



DAGON.

riot through the streets, or carried about in a tabernacle, with great pomp. Solomon built a temple to this idol, and the Israelites worshipped it in the valley of Gehinnom, also called *Tophet*, a “*drum*,” from the use made of this instrument at the festivals of Moloch. (Jer. vii. 21.)

DAGON was the great idol of the Philistines,

corresponding to the Neptune of other heathen nations. Dagon was worshipped as the deity who presided over fishing and navigation, and its images, according to the traditions of the Rabbins, were made in the figure of a mermaid; the upper part being like the human form, and the lower part like a fish. This may be accounted for, from the circumstance of the Philistines dwelling near the sea, and worshipping fishes as gods. There were splendid temples of this idol at Askelon, Gath, Gaza, and particularly at Ashdod. This house was burnt during the wars of the Maccabees, by the Jewish leader Jonathan. It was to Ashdod that the ark of the covenant was brought in triumph by the Philistines, after their victory over Israel, and placed before Dagon as a trophy, as though won through the help and influence of this idol. But God vindicated his own glory, and Dagon fell prostrate and broken before the ark of Jehovah. "And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on

the morrow-morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon was left to him." (1 Sam. 3-5.) It was to the temple of Dagon at Gaza that the Philistines repaired "to offer a great sacrifice, and to rejoice; for they said, our god hath delivered Samson, our enemy, into our hand." (Judges, xvi. 23.) This building must have been very large, since Samson, after tearing away the pillars, which supported it, buried under its ruins more than three thousand men. The head of Saul was also placed in one of the temples of this god. We read in the first book of Samuel, that after the great discomfiture sustained by the Israelites from the Philistines, when the conquerors "came to strip the slain, they found Saul and his three sons fallen in Mount Gilboa. And they cut off his head, and stripped off his armour, and sent in the land of the Philistines to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth." (1 Sam. xxxi. 10.) This

latter quotation is a sufficient proof that Dagon and Ashtaroth, which have sometimes been confounded, were distinct deities. At Joppa, this idol was known as Derceto. It is not improbable, as pagan theology gives Neptune his Amphitrite to share in his liquid empire, that the Dagon of Gaza and Ashdod corresponded to Neptune, and Derceto of Joppa to Amphitrite. In some other places this false god was called Atargatis, and its temples Atargation. Maccabeus slew twenty-five thousand men at the temple of Atargatis. (2 Macc. xii. 26.)

CHAPTER XVII.

IDOL-GODS OF THE SYRIANS.

THE Syrians had many gods, of which frequent mention is incidently made in Scripture. We read of the ungodly king Ahaz, that, "in the time of his distress, he sacrificed to the gods of Damascus, which smote him; and he said, because the gods of the kings of Syria help them, therefore, will I sacrifice to them, that they may help me." (2 Chron. xxviii. 22, 23.) The Sun was the principal object of their worship, and was adored at Hemath, under the name of Asima, or "the fire of heaven;" at Ava, it was called Nibchaz, or "the swift god," and Tartak, "the chariot of the Sun." "The Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim." (2 Kings, xvii. 31.) At Damascus, the god Rimmon, or the Sun, had a

famous temple. The signification of Rimmon is, "that which comes from above." (2 Kings, v. 18.) The passage reads thus: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And Elisha said unto him, go in peace." This Scripture has been too often distorted and wrested from its true meaning, for us to pass it over without a word of explanation. Some have argued from this passage that a man may be placed under such peculiar circumstances that he may have license to commit sin. This is a fearful delusion. *Naaman did not ask leave to worship Rimmon.* On the contrary, he had expressly declared, that he would "henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord." If he had made any *such* request, the prophet of the Lord never would have said, "Go, in peace;" for, "there is NO PEACE to the wicked" idolater, "saith my God." Elisha was not a dauber with untem-

pered mortar; and he had too much of the spirit of his station, ever to encourage or connive at idolatry. All that Naaman asked was this:—As a chief officer of the king of Syria, it was his duty to support his royal master, who, according to Eastern custom, was in the habit of leaning upon his favourites, whenever he took part in any public ceremony. Naaman was the king's servant: as such, his master had a right, according to the usages of that country, to lean upon him. Naaman asked for permission to “abide in his calling with God.” It was granted: “Go, in peace.” Besides, it will be remembered, we live in a day of greater light and knowledge than he; and even if it be admitted, that Naaman showed more anxiety to preserve his temporal station and dignity than might be tolerated in a sincere disciple of the Lord Jesus, in *our* day, since Christ by his death “has purified us to himself a peculiar people,” the Apostle's declaration meets this objection—“The time of former ignorance God winked at, but now commandeth all men every where to repent.” “A

bruised reed shall he not break, and the smoking flax shall he not quench.”

THAMUS, or TAMMUTZ, according to some, is the Syrian god Adonis, whom the poets feigned to have been the paramour of Venus. She bewailed his untimely end, (he having been killed, whilst hunting, by a wild boar,) and changed him into a beautiful flower, the anemone. In order to testify their grief for his death, people of dissolute habits of both sexes, made great lamentations at the festivals of Venus, accompanied by a band, who performed a funeral dirge in honour of Thamus. On the day succeeding this exhibition, they manifested the most extravagant demonstrations of joy, as though they were celebrating his restoration to life. Others have supposed that the Egyptian god Osiris, the spouse of Isis, was the same as Thamus; and the story of Osiris having been slain by Typhon, and lamented by Isis and the Egyptians, would appear to sustain this theory. The difference in the name admits of a ready explanation. Osiris was also called Ammutz by the Egyptians, and from this Thamutz may readily be derived. The abominable and obscene cere-

monies which were practised at the festivals of both Osiris and Thamutz, show that these deities were closely allied, if not one and the same. The Israelites having witnessed such scenes among the Egyptians, introduced them into the temple and worship of the Lord. King Josiah purified Israel of this abomination. "He brake down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove." (2 Kings, xxiii. 7.)

GAD and MENI were two Syrian deities, which, according to Luther, corresponded to the idols Mars and Mercury, worshipped by the Greeks and Romans. (Is. lxx. 11.) "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for Gad, and that furnish a drink-offering to Meni." In our version, Gad is translated "that troop," and Meni, "that number." Others derive the word from an old Arabic root, and regard Gad as the same with Apollo, *i. e.* the Sun, which we have already shown to have been the principal god of many heathen nations.

MENI represents the Moon, to which meat and

drink-offerings were brought, to secure fair weather. After the Lord had told Jeremiah that he would not hear him in behalf of Israel, and that the prophet should, therefore, "not pray, nor lift up cry, nor make intercession" to him, he gives the reason of this interdict. "Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." (Jer. vii. 17, 18.) In a subsequent chapter we have the answer which the wicked men, whom Jeremiah had reproved on account of their idolatry, returned to him; which has a direct reference to the custom of making offerings to the moon. "As for the word which thou hast spoken unto us in the name of the Lord, we will not hearken unto thee: but we will certainly do whatsoever thing goeth out of our mouth, to burn incense to the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities

of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, without our *men?*" (or, *husbands.*) The ancient German words, "gade" and "maen," the former of which means God, and the latter, moon, seem to corroborate the explanation given above of the names *Gad* and *Meni*.

CHAPTER XVIII.

THE IDOL-GODS OF GREECE AND ROME.

AMONG all the superstitious nations of antiquity, Greece claims an unenviable precedence, as the home and the workshop of idolatry. No people under the sun had more fables concerning the origin and genealogy of the gods, current among them than they. Their poets, particularly Homer and Hesiod, reduced the vain and silly traditions of their mythology to a kind of system, and ascribed to the different deities their peculiar names, offices, arts, rank, and exploits; among which latter, some very disreputable actions were included. The number of gods in Greece was about three thousand; these were arranged under the two principal divisions of primary and secondary divinities; the latter of which were worshipped as particularly superintending human affairs, and as the ministers, or ambassadors, of

the superior deities. It is barely possible to discern through this dark and confused theory, the outlines of the original from which it was borrowed; but there cannot be much doubt, that this fundamental point in their theology, was derived from a vague and distorted notion of the ANGELS. This immense host of false gods was subdivided into celestial, terrestrial, marine, and infernal deities. We will briefly mention the names and offices of the most distinguished.

The chief of the celestial gods were—

1. JUPITER, or JOVE, called Zeus by the Greeks, and worshipped as the Great Supreme, the king of gods and men. He was called the son of Saturn and Cybele, or Rhea, and was fabled to have been saved from the jaws of his father by a stratagem of Rhea, who substituted a stone for the infant Jupiter; Saturn having swallowed it, she concealed her son on Mount Ida in Crete. The name, Jove, is probably derived from the Hebrew Jehovah.

The Grecians represented Jupiter by a statue with three eyes; intimating that this deity observed all things in heaven, earth, and hell; or

that he was acquainted with the present, past, and future. The Romans placed his image on a throne of ivory, with three thunderbolts in his right hand, a sceptre in his left, and an eagle by his side. The statue of Jupiter, sculptured by Phidias, was considered one of the seven wonders of the world. The most shameful debaucheries were ascribed to this deity by the ancient poets and historians.

When Paul and Barnabas were preaching the gospel at Lystra, in Lycaonia, they met with a poor cripple, who had never walked: "The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, the gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker." (Acts, xiv. 9-12.) The priest of Jupiter and the people made preparations to sacrifice to the Apostles, who with difficulty dissuaded their idolatrous

admirers from putting their purpose into execution. Jupiter had many surnames—such, for example, as Ammon, Belus, Olympius, Xenius, *i. e.* “the guardian of strangers.” There is an allusion to this deity in the Apocrypha. (2 Macc. vi. 2.) The wife of Jupiter and queen of the gods, was called Juno.

2. APOLLO, or the Sun, the offspring of Jove and Latona. There is a passage in Revelation, to which we have already adverted, in which Apollyon is spoken of as “the angel of the bottomless pit.” (Rev. ix. 11.) The meaning of Apollo is, “The Destroyer;” this god was so named from the exploits which he was said to have performed, such as slaying the Pythian giant or serpent, &c. Cicero mentions four gods of this name. (*Vide* page 65.)

3. DIANA, the Moon, daughter of Jove and twin-sister of Apollo, was worshipped as presiding over births and fruitfulness. She was worshipped as the goddess of the chase, fishing, and journeys, particularly such as are performed during the night season. Ephesus was the place in which she was adored with the greatest honours, and

her temple was, in fact, the most renowned in all Asia. The figure in the plate represents the statue of the Ephesian Diana. The breasts and heads of beasts, with which she is covered, are emblematical of the fruitfulness which her influence was supposed to promote. Diana was known under three names. As a celestial deity she was called Phœbe; as a terrestrial goddess, Diana; whilst Hecate was the appellation under which she was worshipped as one of the deities presiding over the infernal regions. The temple of Diana, at Ephesus, was considered one of the wonders of the world. All the provinces of Asia Minor contributed for upwards of 200 years towards its erection. There were in it 420 pillars, erected by as many kings. This magnificent building was destroyed by fire in the 106 Olymp., on the very day that Alexander the Great was born. "Diana of the Ephesians" is mentioned in the book of Acts, in an interesting connexion.

The preaching of Paul had been attended with the demonstration of the Holy Spirit and with power, and so mightily did the Word of God grow and prevail, that a certain Demetrius, a silver-

smith, who had made a living by manufacturing silver shrines for Diana, excited first his fellow-craftsmen, and then the citizens of Ephesus, against the ministers of Jesus Christ; being apprehensive, from the number of conversions, that he would soon be left without employment; and not only so, but also, “that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.” A great excitement was raised, and the rabble assembled in the streets, crying out, “great is Diana of the Ephesians!” The whole city was full of confusion, and the lives of the disciples were in great jeopardy, but the Lord preserved them in a remarkable manner. (Acts, xix.)

The Persians worshipped Diana under the name of Zaretis, and her temple in the City of Elimais was called Zara, which Antiochus Epiphanes attempted to plunder, but was defeated. (1 Macc. vi. 1-4.)

4. **MARS**, the son of Jove and Juno, was the god of war, and according to Luther, is the same with Gad. (Is. lxx. 11.)

5. **MERCURY**, the son of Jove and Maia, was



MERCURY.

the god of eloquence. An allusion is made to this in Acts xiv. 12,⁷ where it is said, the Lystrians called Paul, Mercury, because he was “the chief speaker.” This god was worshipped as presiding also over merchants, thieves, &c., and was called the messenger of the gods. Mercury, who, in addition to the duties assigned him as the servant of

the gods, was fabled to have been the conductor of departed souls to the place of reward and punishment, was usually represented as a young man, with wings attached to his ears and feet, holding in his hand a caduceus or staff, around which serpents are entwined. Luther regards Meni, (Is. lxxv. 11,) as being the same idol.

6. VENUS, the goddess of love and voluptuous debauchery, was worshipped principally at Paphos in Cyprus, and was known under the various surnames of Ashtaroth, Astarte, Mylitta, Urania, &c.

7. SATURN, the son of heaven and earth, has been spoken of in connexion with Noah, in the chapter on the "Mythology of the Heathen."

II. The principal terrestrial gods were—

1. ÆOLUS, the god of winds.
2. CERES, the goddess of agriculture.
3. JANUS, who presided over treaties.
4. PALES, the god of herds and pastures.
5. PAN, a god of shepherds or herdsmen, and hunters. This deity was fabled to have dwelt in mountains and in woods. He was represented as a man with two horns, having the beard, legs, and tail of a goat, and a red face, alluding probably

to his incessant playing on the flute, which instrument, in addition to a shepherd's crook, completed the accoutrements of this ridiculous abomination.

6. **PRIAPUS**, who presided over gardens, was probably the same as Baal-Peor of the Moabites.

7. **BACCHUS**, the god of wine, and son of Jupiter and Semele, was worshipped with ceremonies called Bacchanalia, which consisted in inordinate eating, drinking, and abominable licentiousness. We read in the book of the Maccabees, among the persecutions which the Jews were compelled to undergo, that, "in the day of the king's birth, they were brought, every month, by bitter constraint, to eat of the sacrifices : and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy." More than a distant allusion seems to be made to the worship of Bacchus, by the prophet Hosea, when he says, (iv. 11,) "whoredom and wine, and new wine, take away the heart." Cicero mentions six deities of this name.

8. **VULCAN**, the son of Jove and Juno, was worshipped as the god of fire, and as presiding over blacksmiths, &c.

III. The principal marine deities were Neptune and Amphitrite.

IV. The chief of the infernal gods was PLUTO, worshipped by the Phœnicians as Beelzebub, who is called in Scripture the "prince of devils." (Matt. xii. 24, Mark iii. 22, Luke xi. 15.) As the Greeks were anxious to adore all the gods, and were fearful of offending any deity, by omitting his name or worship, they erected altars to the "unknown god." It was in reference to this that Paul in his sermon on Mars-hill, said to the Greeks: "Whom, therefore, ye ignorantly worship, him declare I unto you." (Acts xvii. 23.)

The various sects of philosophers among the Greeks, promoted idolatry to the utmost extent of their influence, and viewed any innovations with a jealous eye; hence the enmity which the Epicureans and Stoics manifested against Paul, of whom some said: "What will this babbling say?" Others: "He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection." (Acts, xvii. 18.) The most noted of these sects were the Platonics, Peripatetics, Stoics, Epicureans, and Pythagoreans.

CHAPTER XIX.

IDOLATRY OF THE PEOPLE OF GOD.

WE have observed, that many Jewish rites were borrowed by the heathen and engrafted upon their false religions; but it is equally true on the other hand, that the Israelites learned many idolatrous customs from distant as well as neighbouring nations. In Chaldæa, even the patriarchs were somewhat infected with this plague. To this fact Joshua adverts, when in the commencement of his well-known address to the children of Israel, he says: “Your fathers dwelt on the other side of the flood in old time, even Zerah, the father of Abraham and the father of Nahor: and *they served other gods.*” (Josh. xxiv. 2.)

Eusebius informs us, that Serug, the son of Regu, first introduced it into their families. (Gen. xi. 20.) At all events, it is certain, that Jehovah commanded Abraham to leave his country and

friends, because they had been contaminated with idolatry. (Compare Gen. xii. 1, and Josh. xxiv. 2.) From this period until the days of Jacob, idolatry was unknown in the family of the patriarchs. But when Rachel had brought her father's Teraphim, or household gods out of Syria, (Gen. xxxi. 19, 30-34,) and some of her husband's family had defiled themselves with the idols of the Sichemites, among whom they had dwelt, (Judges, ix. 46,) Jacob insisted upon the removal of this stumbling-block, and buried all the images under an oak at Sechem. (Gen. xxxv. 1-4.)

The slavery of the Israelites ought to have laid them under additional obligations to obey and worship the true God, as this was, no doubt, one object of their affliction. During the time of their bondage, they went after the strange gods of Egypt, as we learn from the admonition of Joshua. "Now, therefore, fear the Lord, and serve him in sincerity and truth; and put away the gods which your fathers served on the other side of the flood, and *in Egypt*, and serve ye the Lord." This is still further confirmed by the prophet Ezekiel, when he says of the children of Israel:

“They committed *whoredoms* in Egypt.” (Ezek. xxiii. 3.) The context showing that *idolatry* was the sin designated by this term. The nineteenth and twenty-first verses of the same chapter contain a repetition of the charge. With a knowledge of this fact, it is more easy to account for the idolatry of the Israelites, so shortly after their deliverance from the house of bondage. They relapsed into their old idolatrous habits, so soon as they lost sight of Moses. (Exod. xxxii. 1–6.) Jehovah, on various occasions, most solemnly denounced, in their hearing, all idolatry, worshipping of graven images, and every kind of heathenish superstition. The second commandment of the Decalogue was framed expressly as a barrier against all such transgressions. And, in addition to this, we find the most pointed prohibitions in the Old Testament writings, *e. g.* “Take ye therefore good heed unto yourselves, for *ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire*, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any

beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them which the Lord thy God hath divided unto all nations under the whole heaven." (Deut. iv. 15-20.) Notwithstanding this and similar warnings, in their wanderings through the wilderness, they appear actually to have carried about with them the images of Moloch and other idols, (Amos, v. 25, 26, Acts, vii. 41, 43,) and at their entrance into the land of Canaan, we find them joining themselves to Baal-Peor, the god of the Moabites. (Numb. xxv. 42, 43). During the lifetime of Joshua, Israel preserved the worship of Jehovah pure, but after his death, "arose another generation which knew not the Lord;" forgetting the solemn charge, which had been given them, to drive out every idolater from the promised land, they suffered a few tribes to remain among them, and the consequence was, the service of the Lord

was corrupted by the abominations tolerated in their midst, (Jud. ii. 7-17, Judg. iii. 1-7), and by intermarriages between the Israelites and their idolatrous neighbours. “*They served Baalim,*” offered sacrifices to the gods of Canaan, (Ps. clxvi. 38,) worshipped Baal and Ashtaroth, (*or, the groves,*) (Judges, ii. 13, iii. 7), and burnt incense to the gods of the Syrians, Sidonians, Moabites, Ammonites, (Ps. cvi. 34-39,) and Philistines, (Judges, x. 6.) It is true, there were short intervals during this long season of apostacy, in which Israel seemed to relent, whenever men full of faith and the Holy Ghost were raised up, but there seemed to be an almost irresistible propensity to settle down on the lees of idolatry, so soon as God called his zealous servants to their rest. During the lifetime of Gideon, for example, the people seemed to be engaged in the work of the Lord, and to be doing whatsoever their hand found to do, with their might, but “as soon as Gideon was dead, the children of Israel turned again, and went a whoring after Baalim, and made Baal-Berith their god. And the children of Israel remembered not the Lord their God, who had delivered

them out of the hands of all their enemies on every side." (Judges, viii. 33, 34.) In honour of these idols they built altars, and planted groves, in which they instituted "high places," and practised all manner of obscene wickedness under the cover of tents erected for the purpose. (2 Kings, xxiii. 7.) When God called Gideon to deliver Israel from the yoke of the Midianites, the first blow that this servant of the Lord struck, was at the altar of Baal, and the grove contiguous to it. (Judges, vi. 25-32.)

In order to guard more effectually against this idolatry, to which the Israelites were so prone, the Lord commanded expressly, "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee." (Deut. xvi. 21.) And again: "Ye shall utterly destroy all the places wherein the nations which ye shall possess, served their gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the

names of them out of that place.” (Deut. xii. 2, 3.) *The practice of choosing and worshipping household gods* was also introduced into Israel, as we see in the case of Micah and the tribe of Dan. (Judges, xvii. and xviii.) Through the influence of Samuel, Saul, and David, idolatry was again abolished in Israel, (1 Sam. vii. 3, 4), and the land seemed to breathe freely, as though a heavy load had been removed from its bosom. The people of God prevailed against their enemies, and prospered at home as well as abroad; but upon the death of the man after God’s own heart, this moral plague again broke out. It was introduced by Solomon’s wives, who seduced him from the worship of the true God, and taught him to burn incense, offer sacrifice, and build temples to the idols of their different countries. It appeared as though Satan had at length succeeded in lifting up the flood-gates and removing the barriers, which had hitherto, in a great measure, restrained the desolating torrent that now swept every thing before it. “Then Solomon built a high place for Chemosh, or Chamos, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch,

the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." (1 Kings, xi. 7, 8.) After the division of the kingdom, *Jeroboam instituted the worship of the golden calves and satyrs*, to which allusion has several times been made, (1 Kings, xii. 28-33); 2 Chron. xi. 15). *Ahab established the altars of Baal*, (1 Kings, xvi. 31-33), and from this time forward, idolatry was practised by every king of Israel, and their example was followed by the people. The last king, Hoshea, was not quite so wicked as his predecessors. "He did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him." (2 Kings, xvii. 2.) In proof of this, it may be mentioned, that after the two golden calves had been carried away by the Assyrian kings, (Hos. x. 6), he permitted his subjects to return to Jerusalem, to worship the true God, and did not hinder them, when after their return from celebrating the passover with Hezekiah at Jerusalem, they broke in pieces the images, cut down the groves, removed the high places, and destroyed every vestige of ido-

latry throughout the land of Samaria. (2 Chron. xxx. 10-18.) For further details of the idolatry of the kingdom of Israel, we refer the reader to the books of the prophets Hosea and Amos, and also to the sixteenth and twenty-third chapters of Ezekiel.

In Judah, the state of religion was not much better than in Israel; for although they had the temple and the ordinances of the true worship among them, the Jews paid divine honours to a countless multitude of false gods. This the prophet Jeremiah laments: "Where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of thy trouble; for according to the number of thy cities are thy gods, O Judah." (Jer. ii. 28.) And again: "According to the number of thy cities were thy gods, and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal." (Jer. xi. 13.) They became more and more addicted to idolatry, which was maintained and promoted by their wicked kings. *It was they who consecrated horses to the sun, (2 Kings, xxiii. 11, 12), and built altars to*

the abominations of the heathen. High places, pillars, groves, &c., were set up on every spot which appeared convenient for their idolatrous worship. “Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also Sodomites in the land; and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.” (1 Kings, xiv. 22–24.) Isaiah upbraids them thus: “Are ye not children of transgression—a seed of falsehood; inflaming yourselves with idols, under every green tree, slaying the children in the valleys, under the cliffs of the rocks?” (Isaiah, lxvii. 4.) Ezekiel threatens in the name of the Lord. “Then shall ye know that I am the Lord, when their slain men shall be among their idols, round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all

their idols." (Ezek. vi. 13.) Queen Maecha planted a grove for Miplezeth; Ahaziah and his mother, Athahliah, introduced the worship of Baal into Jerusalem. "He also walked in the ways of the house of Ahab, for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord, like the house of Ahab; for they were his counsellors, after the death of his father, to his destruction." (2 Chron. xxii. 3, 4; 2 Chron. xxiii. 17; Jer. xix. 5.) Manasseh went so far as to set up the image of Baal in the temple of the Lord; "He set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon, his son, in this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever." (2 Kings, xxi. 7; 2 Chron. xxxiii. 3.) Ezekiel and Jeremiah both complain of this insult offered to the Lord Jehovah. (Ezek. viii. 3; Jer. vii. 30.)

Images of reptiles and beasts, such as were commonly deposited in the idol-temples of the Egyptians, were also set up in the Lord's house, or their pictures drawn on its walls. "He brought

me to the door of the court ; and when I looked, behold a hole in the wall. Then he said unto me, son of man, dig now in the wall ; and when I had digged in the wall, behold a door. And he said unto me, go in, and behold the wicked abominations that they do here. So I went in and saw ; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.” (Ezek. viii. 7–10.)

They worshipped brazen serpents. It is related of Hezekiah, (2 Kings, xviii. 4,) that “ he removed the high places, &c., and brake in pieces the brazen serpent that Moses had made : for unto those days did the children of Israel burn incense to it.” *They paid divine honours to the sun.* When the Lord was showing Ezekiel the abominations committed in his house, after pointing out different causes of offence, he says : “ Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord’s house ; and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with

their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." (Ezek. viii. 16.)

They consecrated to the sun, chariots and horses, which were kept in the temple. Josiah took away the horses, which the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech, the chamberlain, which was in the suburbs, and burnt the chariots of the sun with fire." (2 Kings, xxiii. 11.)

They sacrificed to the moon as queen of heaven, (Jer. vii. 18,) and erected altars to the stars, and worshipped them as the host of heaven. (2 Kings, xxi. 3-5.)

False prophets and diviners were encouraged, (2 Chron. xxxiii. 6,) prostitution of the most horrid kind was maintained, (1 Kings, xiv. 24, 2 Kings, xxiii. 7,) and the gods of all the heathen nations with whom the Israelites became acquainted, were invoked. They worshipped the idols of Syria, (2 Chron. xxviii. 23-25,) Assyria, Egypt, and Chaldæa, (Ezek. xvi. 26-29, xxiii. 11-27, and viii. 14.) Moloch had his altars in

the vale of Tophet and Ben-Hinnom, (2 Kings, xxiii. 10; Jer. vii. 31, xxxii. 35; 1 Chron. xxviii. 3,) and, in short, both Israel and Judah served Satan with their whole heart, and soul, and mind, and strength.

After the Babylonian captivity, synagogues were established among the Jews in every city; to these they repaired on the Sabbath and also during the week, for worship, and to hear Moses and the prophets read and expounded. These institutions preserved them in the knowledge of Jehovah and his law, and restrained them from adopting the idolatrous customs and superstitions of the neighbouring nations. When the Syrian king, Antiochus *the Great*, attempted to subvert the worship of the living God, and to force upon the Jews the vile ceremonies of Grecian idolatry, the Maccabees resisted the encroachments of his tyranny, and expended treasure and blood in the defence of their rights, which they, at length, with God's help, successfully vindicated.

From this time forward, the Jews were vigilant in detecting and avoiding the least approach to idolatry. Images and pictures were their ab-

horrence—no sculptors were tolerated among them—not a statue was to be seen in their synagogues, and might not even so much as be named in connexion with the temple. In short, every thing of the kind was banished from Jerusalem. So jealous were they of the glory of God, that they rebelled against their rulers whenever the attempt was made to set up images or statues amongst them, and preferred death to their toleration. Frequent petitions were addressed to the Roman government to forbid the passage of troops through their country, because the Roman legions were always furnished with standards, which consisted principally of images. Hence it is easy to understand why the Roman army, at the siege and destruction of Jerusalem, is termed “the abomination of desolation.”—“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Jerusalem, flee into the mountains,” &c. (Matt. xxiv. 15, 16.) That this “abomination of desolation” refers to Roman armies is plain, by a reference to the

parallel passage in Luke, xxi. 20, where the Saviour says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

In the New Testament, converts to Christianity from among the heathen are warned to guard against relapsing into their former idolatrous habits. When the dissension arose among the brethren about circumcising the Gentile converts, after Peter and Paul and Barnabas had each given his opinion, the Apostle James, who evidently was the president of the convention, closes his counsel thus—"Wherefore my sentence, (or opinion,) is, that we trouble not them, which from among the Gentiles are turned to God: but that we write to them, that *they abstain from pollutions of idols*, and from fornication, and from things strangled, and from blood." (Acts, xv. 20.) The Apostle John concludes his First General Epistle with this affectionate counsel: "Little children, keep yourselves from idols."

In the writings of the Apostles, there are special and repeated cautions against the use of all things offered to idols. (1 Cor. viii. 10-13; x. 19-32.)

It was a common custom among the heathen, for the priest to sprinkle the thing sacrificed to idols with wine, and before the libation was poured out, to hand the cup around to the bystanders for them to taste. After the sacrifice had been performed with the usual ceremonies, they who had brought the offering usually made a great feast in the temple, when that which remained of the sacrifice was eaten by the company, who sang the praises of their gods, and danced and leaped about the altar, as the priests of Baal did, when Elijah urged them in mockery to be more earnest in their prayers. To these festivals, Christians who had heathen relatives and friends, were often invited, and were pressed to drink of their cup, and to partake of the things offered to idols. But, because this was a great scandal, and a stumbling block, which was calculated particularly to offend such who were weak in the faith, the great Apostle of the Gentiles warns the disciples against all participation in such festivals—terming them “the table of devils,” and “the cup of devils.”

CHAPTER XX.

CONCLUSION.

THE subject which has been investigated in the preceding pages, is one fraught with melancholy reflections. It is humiliating even to fallen human nature, to be compelled to acknowledge that the practice of bowing to stocks and stones should ever have prevailed to a great extent in any one country. What must it be then, when it is remembered, that without excepting even the chosen people of God, every nation, upon whom the light of heaven has shone, has, at one period or other of its history, been addicted to idolatry? Let it never be forgotten, that the origin of all this defection from reason and holiness, is to be traced to that one transgression in Eden, which "brought death into the world, and all our wo."

So long, indeed, as we continue in alienation from God, we are *worshipping idols*, for every

thing is an *idol* that usurps that place in our affections which belongs to God, and *worship* is nothing but supreme love.

It is now considered altogether too revolting to every dictate of reason, to adore the work of our own hands by outward acts of worship; because Bible light and knowledge have chased away from *our* land the midnight gloom in which six hundred millions of our benighted fellow men, are still groping their downward way, dishonouring God by deeds of darkness, and stumbling over their idol-altars into hell. "Thanks be to God for his unspeakable gift!" Thanks for every drop of blood shed upon the cross, and for the knowledge of the Saviour's death and resurrection! Let us not forget that necessity is laid upon us to extend this saving knowledge to those who have never heard of the Man of Calvary; but let each one, according to the measure of the grace of Christ given to him, exert his influence that the Saviour's last command, "Go ye into all the world, and preach the gospel to every creature," may come into speedy accomplishment. If there were but one *Prætorian cohort* in the sacra-

mental host of God, composed of spirits such as Nitshman and Dober of the Moravian Church, who first planted the ensign of dying love on the West India Islands, the fulness of the Gentiles would, ere long, come pouring and pressing into the kingdom of heaven, and the Word of God, which is a lamp to *our* feet, would soon gleam through the shades of death as a beacon-light to the millions who still groan in spiritual bondage, and stumble and fall on the dark mountains of sin. But before God's sons can be brought from far, and his daughters from the ends of the earth, the CHURCH, the LAMB'S BRIDE, purchased with his own precious blood, must array herself in the beauty of holiness, gird herself with Immanuel's strength, and PUT AWAY HER IDOLS! THE IDOLATRY OF THE CHURCH OF CHRIST is now the great stumbling-block in the highway of our God. Oh! that the day would dawn when Covetousness, the Great Dagon of worldly Christians, shall fall before the Ark of God, never to rise again!

It is true, we rejoice in the light of revelation, and in all the social, political, and religious privi-

leges, which emanate from the Bible, yet how many, even in the noon of this gospel-day, “fear the Lord, and worship their graven images.” They cannot “pass by a particle of shining dust, without kneeling and cringing before it!” **GOLD IS THEIR GOD!** At the altar of this idol, they offer their morning and evening sacrifice. Many are ambitious of the honours of this world, careless and forgetful of, nay even despising, “the honour that is of God.” They too are **IDOL-ATERS**. Temptations to apostacy from God still abound, and always will abound, so long as the world lieth in wickedness, and so long as the carnal mind retains its enmity against God!

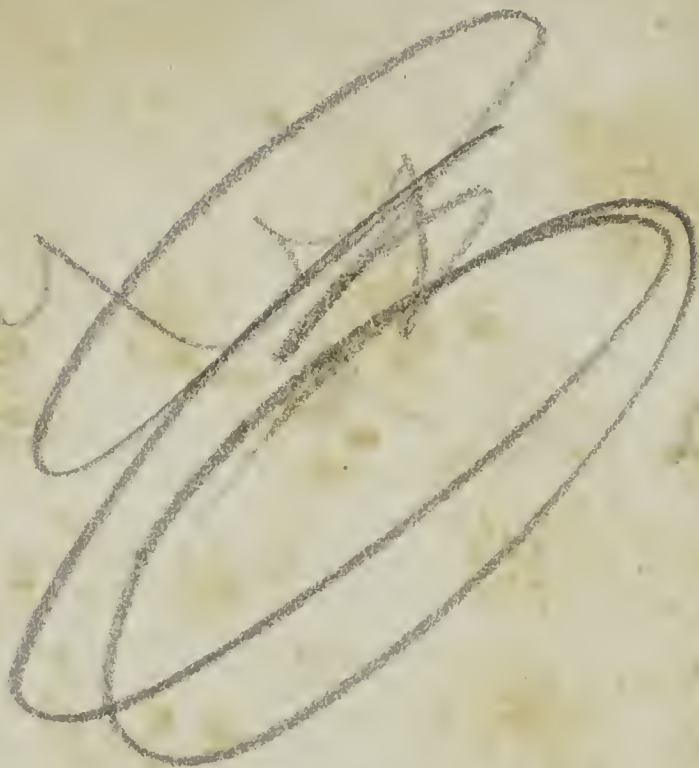
It is worthy of remark, that the moral desolation which covered the vineyard of the Lord with blight, in the season preceding the reformation effected by Samuel, Saul, and David, must be ascribed to a neglect on the part of Israel to carry out the commands of Jehovah. The people of God had been repeatedly charged to drive out all the idolatrous nations from Canaan—not to rest until they were **EVERY ONE** expelled—but, after the greater part of this work had been ac-

complished, and their strongest foes had been subdued, their zeal relaxed, and several idolatrous tribes were suffered to retain their possessions. Ere long we find God's people mingling with them and intermarrying, and then, the next step was soon taken, "they forsook the Lord, and served Baal and Ashlaroth." This presents an important caution to the Christian. Let him beware of the idolatrous Jebusites, who still lurk in the fastnesses of his heart, and see to it that he *makes no compromise with sin*. Down to the latest point of time, the injunction, "Watch and pray," needs to be sounded in his ears, and the affectionate counsel of the beloved disciple should be graven on the heart, and bound as a frontlet between the eyes of every follower of Jesus—
"LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS."









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